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The CHRISTIAN CENTURY

Published Weekly

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America and World Government
An Editorial

On the Road to Amsterdam
By George W. Richards

Ecumenicity at the Grass Roots
By Renwick C. Kennedy

The Crux in Korea
By Robert T. Oliver

Art in Chains
An Editorial

15 Cents a Copy • February 25, 1948 • Six Dollars a Year

In This Issue

ROBERT T. OLIVER

is a former professor at Syracuse University who was for some time connected with the American occupation in Korea. He is now on the staff of the Korean Pacific Press, 1620 I St., N.W., Washington, D.C. Dr. Oliver contributed an article, "Our Ailing Diplomacy," dealing with the failure of American policy in Korea to The Christian Century for March 26, 1947.

GEORGE W. RICHARDS

is president emeritus of the Evangelical and Reformed Church and of the theological seminary of that church at Lancaster, Pa. We are tempted to speak of him as "the grand old man of the ecumenical movement in the United States," but we know how energetically he would repudiate that title. At one time president of the World Alliance of Reformed Churches Holding the Presbyterian System, vice-president of the Federal Council and member of the continuation commission of the World Conference on Faith and Order, he will be one of the leaders at the approaching Amsterdam conference. This is another in the series of articles preparing for that conference.

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Correction

Charles C. Gillispie was identified in our Feb. 11 issue as a member of the Harvard faculty. He once was; now he teaches history at Princeton.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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February 25, 1948

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

Feb. 22-29. American Brotherhood Week.
Feb. 24-26. Western Section, Presbyterian World Alliance, Buck Hill Falls, Pa.
Feb. 27-29. New York State Institute of International Relations Eighth Annual Midwinter Session, Syracuse; Roger Baldwin, Louis Dolivet, Isidor Hoffman, William Stuart Nelson, speakers.
Feb. 29. Charles Street Forum, Boston; J. A. C. F. Auer and Nels F. S. Ferré, speakers.
Feb. 29. Chicago Sunday Evening Club; C. Oscar Johnson, speaker.
Feb. 29. Ford Hall Forum, Boston; Bishop G. Bromley Oxnam, speaker.
March 3-5. Foreign Missions Conference, Buck Hill Falls, Pa.
March 4-6. Federal Council of Churches, Department of the Church and Economic Life, Columbus, Ohio.
March 7. Charles Street Forum, Boston; John Haynes Holmes, speaker.
March 7. Chicago Sunday Evening Club; Franklin C. Fry, speaker.
March 7. Ford Hall Forum, Boston; Kurt Singer, Norman Thomas, speakers.
March 21. Palm Sunday.
March 26. Good Friday.
March 28. Easter.
March 29-April 1. Spring Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, J. Seelye Bixler; Rauschenbusch Lectures, D. R. Sharpe.
April 5-6. Inter-Council Field Department, Cleveland.
April 6. Ingersoll Lecture on the Immortality of Man, Harvard University; Clyde K. Kluckhohn, speaker.
April 6-8. Crozer Theological Seminary Annual Pastors' Conference, Chester, Pa.; John Sutherland Bonnell, Maynard Cassady, Wilbour E. Saunders, Henry Smith Leiper, leaders.
April 12-14. Interprofessions Conference on Education for Professional Responsibility, Buck Hill Falls, Pa.
April 13-15. Yale Divinity School Spring Convocation, New Haven, Conn.; Lyman Beecher lectures, Bishop Henry Knox Sherrill; Charles Gallaudet Trumbull Lectures, Prof. Anders Nygren.
April 16-18. United Stewardship Council, Spring Meeting, Atlanta.
April 27-30. Third Annual National Council on the New Approach to the Alcohol Problem, Chicago.
April 28. Methodist Church Quadrennial General Conference Boston.
May 1. Michigan Student Christian Convocation, East Lansing.
May 3-6. National Association of Evangelicals Sixth Annual Convention, Chicago.
May 6-8. National Conference on Family Life, Washington, D. C.
May 19-23. Southern Baptist Convention, Memphis.
May 20-25. Reformed Church in America General Synod, Buck Hill Falls, Pa.
May 24-30. Northern Baptist Convention, Milwaukee.
May 26. United Presbyterian Church General Assembly, New Wilmington, Pa.
May 27. Presbyterian Church, U. S., General Assembly, Atlanta.
May 27. Presbyterian Church, U.S.A., General Assembly, Seattle.
June 10. Evangelical Lutheran Augustana Synod of North America Annual Convocation, Rock Island, Ill.
June 17-24. Congregational Christian Churches General Council, Oberlin, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, FEBRUARY 25, 1948 NUMBER 8

EDITORIAL

CHRISTIAN efforts to relieve suffering are one of the most vital expressions of human solidarity against death and the appalling desecration of the human spirit to be found in the world today. A remarkable statement issued by Cimade, the French Protestant youth organization, drives this home.

Third Week In Lent

"It is difficult to conceive the whole sum of the suffering, the indignity, the demoralization, the revolt that engulf millions of people," says Cimade. "It is impossible to measure the consequences they will have in tomorrow's world. To be a Christian now is to be haunted by the most acute distress, to put oneself in the midst of it and to say to those who cannot begin anew: 'There is a force in the world today stronger than the war gods, a completely new beginning, a power which can make a new man of an old one, a liberation for the prisoners, a forgiveness for the guilty, a restoration for the destitute, an energy for the defeated . . . and all this lies in Jesus Christ, who creates men and nations.' To be a Christian today is to live with the same love the Christian of yesterday had, but it is to find the way, the place. It is not to be bound by the conventions of yesterday. It is to invent. Above all, it is to let God invent within us. It is to seek new paths and to find them sometimes where others later will pass and do more than we can." *O God, to whom the cry of the desolate goes up night and day, answer their prayers by drawing near to each one in infinite compassion and by moving us to inventive zeal in their behalf. Brood over their misery with healing love and over our complacency with haunting incitement until their burden of pain and loneliness is lifted and our guilt is forgiven in the healing and unifying fellowship of Christ's Kingdom. Amen.*

Brotherhood in Worship

AGAIN the churches and synagogues are calling on the nation to observe Brotherhood Week. Amid the multiplicity of "weeks" which keep public relations counselors in the upper income brackets, this is one which can be approved without reservations. Yet in the midst of its annual observance, one can hardly help asking why it is still so hard in so many parts of the country to exhibit brotherhood in worship. Here, for example, is a dispatch to Religious News Service from Paris which tells of Protestant and Roman Catholic congregations in Metz uniting in a "Week of Prayer for Christian Unity." Other reports of common worship come frequently from Europe, especially from Germany and France. Why is it that united prayer is so difficult to achieve in this country? Conditions differ from diocese to diocese, but in general there are few parts of the United States in which Roman Catholic priests or congregations are allowed to take part in the same religious exercise with Jews and Protestants. In many cases, when bold priests manage to render their testimony to a common brotherhood before God, they do it by denying the religious character of the joint participation. After these years of talk about brotherhood, isn't it about time that there should be a more generous manifestation of that fact in the moments when men are on their knees, as well as in the exuberance of post-prandial oratory?

Does Mr. Marshall Have a Plan?

SUCH A LETTER as Secretary Marshall wrote to Senator Vandenberg on February 4 raises a question as to whether there is any such thing as a Marshall plan for the rebuilding of Europe or, if there is, whether the secretary of state knows about it. The Marshall letter defended the policy of dismantling industrial plants in western Germany on the ground that these plants had been promised to our allies as reparations under the Potsdam agreement, that they would produce more for the benefit of general European and world trade in their new locations, and that if we halted dismantling our French and British allies would then demand "extensive reparations out of current production." The Potsdam agreement was an attempt to reduce Germany to the Morgenthau "goat pasture" economy. Russia has already ripped it to shreds, and most Americans had taken it for granted that the whole conception had been abandoned as the economic

folly it had been shown to be by the time the Marshall plan was put forward. If that isn't so, if the state department is still following the Morgenthau-Potsdam blueprints, then the Marshall plan is a fake, and a hopeless fake at that. It is simply not true that dismantled and relocated industrial plants produce more. Only machinery can be moved; installations take time. Every dismantling thus involves a long period when nothing at all is being produced. And industrial engineers agree that production is cut by as much as 90 per cent. The statistical evidence available on this is extensive and definitive. So far as additional demands from France and England are concerned, hasn't Mr. Marshall heard that the United States is getting ready to provide those countries with billions to restore their productivity? With these billions still pending, is it likely that they would insist on further millions in a form which would make the recovery of western Germany impossible and thus would sabotage the whole E.R.P. idea? If there is to be an E.R.P., continued destruction of the productive capacity of western Germany must stop. When the Marshall plan bill comes to the floor of the Senate, a prohibition against any more such folly should be written into it immediately. If Mr. Marshall himself has not yet grasped what the Marshall plan is supposed to be trying to do, then members of the Senate who have should act to protect the plan from its ostensible author.

Dr. Magnes Makes A Proposal

FROM terror-stricken Jerusalem, Dr. Judah L. Magnes, rector of the Hebrew University, has made a proposal which deserves the earnest consideration of Washington and the U.N. Security Council. In a letter sent by radio to the *New York Times* of February 9, Rabbi Magnes reminds the "five lonely pilgrims" of the U.N. commission to arrange for partition that article 33 of the Charter, under which they are asking the Security Council to furnish armed forces to impose the measures recommended by the Assembly, does more than provide for military action. In fact, it requires that *before any such action is taken* the parties to a dispute shall "seek solution by negotiation, inquiry, conciliation, judicial settlement, resort to regional agencies or arrangements or other peaceful means of their own choice." And Dr. Magnes insists that "it is not yet too late" to tackle the Palestine problem this way. "There are still," he insists, "many Jews, Arabs, Christians and Moslems who are eager for a great concerted effort at conciliation and cooperation. . . . Will not the [Security] Council invite the Arabs and Jews to lay down their arms so that the council may have an opportunity of canvassing possibilities of mediation and conciliation?" Rabbi Magnes' conviction that there is still a chance to settle the Palestine issue by conciliatory means is the first feeble ray of light to shine out of that darkness for months. President Truman should welcome it. The well informed Alsop brothers wrote in their syndicated column on February 10 that the President regrets the mess into which he has dragged American foreign policy by deciding on his own hook to force the partition resolution through the U.N. Assembly. The press these days teems with editorials and syndicated columns saying in effect, "Something must be done in a hurry to save us from disaster in Palestine; but we can think of nothing that won't make a bad matter worse." With everyone in Washington, and most of those in Lake Success, at their wits' ends, Dr. Magnes' suggestion, with all the weight of his great position and moral eminence behind it, should not be lightly dismissed.

Were the Wrights Benefactors?

IN THE MIDST of the excitement caused by the assassination of Gandhi, the death of Orville Wright has passed without attracting the attention which would otherwise have been given it. Yet in reading the obituary notices of this final survivor of the Kitty Hawk, North Carolina, flight of December 17, 1903, and the discussion which has followed concerning the permanent repository of the plane now in a London museum, many must have reflected on the contribution made by these two sons of a United Brethren bishop to the world's present anxiety. At the same time there comes up the baffling question as to the fact and nature of progress. Were the Wright brothers benefactors of their race? Some will recoil from the mere asking of such a question. Did they not open a new era in communications, so that we may now span our continent in less than a day and circle our globe in less than five? Does not our new, our swifter, our technologically triumphant age bear in its every aspect the imprint of the Dayton inventors? Yes, that is one side of the picture. The other side is the devastation in Europe and Asia, the numberless dead and the misery of the survivors. Is that progress? One's answer will turn on whether one is thinking in long-term or short-term relationships. In the long run, we believe, the Wright brothers will rank high on the roll of man's benefactors. But today there must be millions who wish there had never been a Kitty Hawk. By the time the robot planes are perfected and released on their devilish missions, all mankind may feel that way.

Toward a Crisis In Japan

SIGNS MULTIPLY that American complacency with regard to the way things are going in Japan is due for a rude jolt. Last week's resignation of the Katayama cabinet, by which Japan lost its first Christian prime minister, should have furnished a clear warning that the economic crisis is about to get completely out of hand. And the difficulties between General MacArthur and the American correspondents in Tokyo, which finally brought direct intervention from Secretary Royall in Washington, suggest that SCAP is growing jittery over what the newspapermen may soon be writing. The Institute of Pacific Relations has printed in its *Far Eastern Survey* an extensive study by T. A. Bisson of the economic situation in Japan. This shows how rapidly American importations of food are being increased just to keep the population alive, how black markets are flourishing, how the production of manufactured goods is still all but non-

existent, how the budget is soaring, how the issue of bank notes is taxing the printing presses and how the prices of commodities, especially food, have risen out of sight. Foodstuffs on the legal markets, for example, in June last summer stood at 3,729.9 (1933 = 100) while the black market in rice, which was supplying about half the national consumption, was nearly twenty times higher than the legal market! Mr. Bisson blames this on sabotage of industrial recovery by old Zaibatsu (big business) elements, and insists that it is new and democratic political and industrial leadership which Japan needs, rather than a revision of reparations charges or the opening of markets. On this there is evidence that he is not in accord with General MacArthur or with the views of a group of American economists who have recently been studying the situation. It is evident, however, that the time is near when something radical will have to be done to restore Japan's economy, or the United States will find itself saddled for years with a poorhouse jammed with 80 million people. But if whatever is done turns out to be mistaken—and at present the economists are wildly divided over what to do—the glitter of success which so far has distinguished this occupation will soon begin to show big patches of tarnish.

Economic House of Cards Falls

IS THIS another 1929? Millions must have asked themselves that question when they saw commodity and stock markets plummeting downward. It is still too early for anybody to give the answer, but one thing is clear, even to a layman: that no economic system, even the most powerful, can continue to mount to ever dizzier heights while much of the rest of the world lies in ruins. The economic world is interdependent, whether we like it or not, and one part cannot prosper until other parts have re-created the means to live on at least a minimum basis. The fundamental reason for the collapse of commodity prices was that they had soared beyond the reach not only of impoverished foreign buyers but also of the great majority of the American people. Wage increases made since the war had been wiped out by the inflationary spiral, and the American standard of living, in spite of appearances to the contrary, has steadily fallen. The remedy is not simple, for the frightful inroads of the war on our economic life must somehow be overcome. That will take a long time. Meanwhile, it is clear that another go at boom-bust, another race between wages and prices, is not the answer. The cooperation of the major elements in the national community is necessary in a concerted effort at stabilization which will make possible the continuation of full production. The collapse provides additional reasons of self-interest for giving aid to our neighbors through such channels as the European Recovery Program. Instead of further pinching and pruning this program, Congress ought to reconceive it in the light of Walter Lippmann's suggestion, which would extend its scope from minimum relief to full-scale aid for recovery. Whether Congress can take its eyes off November long enough to achieve that is doubtful. But the consequences of 1929 indicate clearly that it had better. The break in the markets may not at once lead to another depression. But it is a warning that the time in which to restore world trade to vigor is growing perilously short.

Rattling the Skeletons Of Hitler Days

THE UNITED STATES has now published a selected group of captured documents to prove that the Soviet Union connived with Hitler in the summer of 1939 and thus precipitated the nazi attack on Poland and the Second World War. The Soviet Union has replied by publishing a selected group of documents to prove that American loans rehabilitated German heavy industry after the First World War, and that British and French diplomacy encouraged nazi ambitions in the east, with the result that Hitler was built up into a military threat and finally plunged the world into war. Now that these documentary guns in the cold war have been fired, both contestants should be feeling more than a little foolish. For nothing of importance has been revealed that was not already known. All that this exchange has accomplished is to show that each nation is in a mood to say the ugliest things about the other that can be contrived. The fact that most of the charges on both sides are true simply adds to their power to increase bad feeling. Neither group of documents is likely to have much effect on the general public, for few will wade through the thousands of words published by the U.S. state department (have you?), and the American press is printing only brief summaries of the thousands of words broadcast from Moscow in retaliation. Nevertheless, such an exchange is one more indication of the poisoned atmosphere in which the two governments are conducting their relations. This sort of thing does not suggest either patience or good will or a readiness to admit one's own contribution to the present crisis. And preserving peace requires all these qualities.

What's Holding Up the Stratton Bill?

THE MOST IMPRESSIVE illustration of genuine religious brotherhood in action to be found in the United States at present is the cooperation among the three faiths in the resettlement of European displaced persons. A joint council has been formed by Church World Service, the National Catholic Welfare Conference and a Jewish agency, the United Service for New Americans, which will locate openings where the D.P.'s are needed and see to their location without straining local employment or housing conditions. This cooperative church effort will be closely tied in with the program Governor Youngdahl of Minnesota is pushing among the governors of the north central states. It will work at local levels through councils of churches, diocesan committees and synagogue committees. All it needs, in fact, to give a demonstration of efficient humanitarian service is some D.P.'s! But the Stratton bill continues to slumber in a congressional pigeonhole. Why? More than a hundred national organizations have asked for its passage. The "bread basket" states—the Dakotas, Wisconsin, Minnesota, Nebraska, Iowa, Kansas and Missouri—are in dire need of

D.P. labor, for they have lost more than 800,000 population since 1940. It is costing American taxpayers $400,000 a day to keep these war victims in camps in Europe, when they could quickly become self-supporting over here. Then why is the Stratton bill held up? Editorially, *Life* suggests that one reason may be the lack of interest which Zionist leaders have in a program for resettling Jews in any place except Palestine. But less than 20 per cent of the D.P.'s who would be admitted under the Stratton bill are Jews. Probably the failure of Congress to act is simply a reflection of the general timidity which always afflicts that body in an election year. But it is also a reflection on the generosity and brotherly concern of the American people.

Art in Chains

JUST as even the less sophisticated American concert-goers are learning to appreciate and enjoy the orchestral music of the great Russian composers, Shostakovich and Prokofieff, and the Armenian Khachaturian, the Soviet high command decides that they have been corrupted and are now exhibiting "survivals of bourgeois ideology nurtured by influence of the modern decadent music of western Europe and America." *Pravda* has given conspicuous front-page display to the vote of censure passed upon these and four other Soviet composers by the central committee of the Communist party. This incident may inspire laughter, and in some respects it should, but it has its more serious side.

A totalitarian government never feels quite safe unless it is in control of every form of expression of its people's life. Naturally it will handle in its characteristically autocratic way all those functions which are ordinarily performed by governments, and it will conduct elections—if it goes through the formality of having elections—under such conditions that they will produce predetermined results. Obviously, also, it will exercise such censorship of the political press as will insure a chorus of unanimous acclaim for the leaders and their policies. Every periodical becomes a house organ for the one-party regime. *Pravda* is an illustration. Inevitably the church, too, will be brought to heel, or its activities will be kept within a circumscribed area where it will be limited to the performance of its rites and to exhorting its adherents to be grateful to the beneficent government from which all blessings flow.

These things are rather elementary in the methodology of every kind of autocratic government. But your true totalitarianism goes farther. How much farther, we are now beginning to see. The extension of the government's control to the entire economic life of the people and to all its details is a development that is no novelty. But it still strikes the western "bourgeois" mind with some surprise to discover that a thoroughly totalitarian government cannot be happy until it has put its own stamp upon the arts and sciences. Soviet science long since capitulated, if indeed it ever made any gesture of resistance to control by the Kremlin. There is a difference between the American plan of subsidizing scientific research on certain problems the solution of which is deemed of national importance and the Russian system of putting an embargo on all research that is not o.k.'d by the proper commissar as of immediate value to the regime. And now we get fresh evidence, in the ban on the seven Soviet composers, that even the most ethereal and abstract of the arts is viewed as an instrument of propaganda.

Painting, literature, the drama and the cinema were more naturally absorbed into the service of the state. Since these arts deal more obviously with the imaginative representation of definite subject matter, productions in these fields could more plausibly be evaluated as helpful or harmful to the Communist program. Even so, it would seem that such judgments, one way or the other, would be relevant to only a very small per cent of the creative work in these arts. But it seems so only because one does not realize the full extent to which these and all the other arts are brought under tribute to the party line. Nothing can be neutral. Whatever is not for it is against it.

To apply these tests to orchestral music appears to be the ultimate step in enslaving the arts and making them serve a political purpose. There is room for a good deal of conversation as to the ways in which and the extent to which national characteristics can be expressed in musical form—leaving out of account folk music and dance forms which have qualities that are easily recognizable through historical associations. But here we have to do not with national or racial characteristics but with "ideologies." The complaint about these Soviet composers is not that they are too much German or French and too little Russian, but that they are so much influenced by "bourgeois ideology" that they cannot properly express the ideology of the Soviet state.

We have a private opinion that the ascription of Marxist or capitalist qualities to a symphony or a violin concerto is nonsense. But the point is not of primary importance, and we might be wrong about it. If symphonic music is, by its very nature, unable to convey an intelligible ideological message with reference to the politico-economic structure of the state, then the central committee which censured the seven composers was making itself ridiculous. We think it was. But in any case it was disclosing with great frankness the principle upon which its regime proceeds—which is to organize, integrate and dominate every cultural activity, as well as every form of political and economic activity, so as to unite all the functions of all the people in one comprehensive mechanism, centrally controlled and devoted to the strengthening of the regime.

Much has been said of the upsurge of artistic creativity in the U.S.S.R. The admirers and defenders of the Russian adventure (e.g., the Webbs and the dean of Canterbury) have stressed this point. There is a measure of truth in it. The revolutionary spirit has always given impetus to creative minds. It was so in tsarist Russia. One has only to remember Tolstoy, Dostoievsky, Chekov, Gorky, all raising voices of protest against things as they were. The Russia of the tsars was tyrannical, but not totalitarian. It had no techniques for suppressing anything except overt revolution and specific incitements to revolt, and even these proved to be inadequate.

But the Soviet Union, though it came out of a revolu-

tion, is not itself revolutionary. It is preoccupied with the defense and entrenchment of a status quo. Voices of protest are now the voices that must be silenced. Even so, enough of the revolutionary drive survived, after the revolution, to produce some good results. There has been little in literature (so far as the western world can discover), or in painting or sculpture. The tedious reduplication of busts of Lenin and outsize portraits of Stalin can scarcely be accounted a great achievement in art. The best productions have been in music. At least three of the now censured seven have spoken this universal language in powerful tones, with a pleasing but not unintelligible Russian accent. But the creative spirit in music, as in literature and the other arts, cannot function as the indentured servant of statecraft. In strict conformity with the standard pattern of totalitarian procedure, the iron curtains close to shut creative artists away from their sources of inspiration and from their worldwide audience.

The United States and World Government

AMERICA has a troubled conscience. It looks into a future black with disaster not only for the civilization of which it is a part but even, under not impossible circumstances, for the survival of the race. Who has done most to create this threat of catastrophe? Who opened the Pandora's box of atomic destruction? Who brushed aside the last compunctions against its use? And now that an atomic age has begun in which every life is endangered while such weapons are available to enforce the will of unfettered national sovereignties, who clings to the preservation of such sovereignty with unyielding determination, despite the resulting international anarchy of which it is the source? As thoughtful citizens of the United States ask themselves such questions, their consciences summon them to the bar of moral judgment.

America is also filled with fear. Boasting material strength such as no other nation possesses, with unparalleled appropriations for "security" being poured out by one Congress after another, with scientific laboratories and armies of technicians devoting all their energies to the invention of new "defense" weapons and measures, there is nevertheless a pervasive sense of impending smashup throughout the land. The nation is attempting to maintain and protect itself according to the policies of a historical period that has closed; it is doing next to nothing with its vast powers to lead the world into the new period of world community which must be born if man is to survive. So fear stalks the land and creeps into every home, and the more bombers and bombs we build, the higher the fear mounts.

Nor is this fear confined to the uninformed. At the top levels of government and learning, pessimism is rampant. The very men who push an E.R.P. with most determination, and in public dwell most loudly on its possibilities for good, will, in their private conversation, reveal their ultimate misgivings. The administrators and the military men who insist on the unlikelihood of war in the immediate future will, in the same breath, agree as to its eventual probability and its promise of general ruin. Last week these columns referred to the article in the current *Foreign Affairs* in which Dr. J. Robert Oppenheimer, who made and exploded the first atomic bomb at Los Alamos, virtually concedes that there is no remaining hope of controlling atomic destruction until after the nations have passed through the pulverizing experience of a world atomic war. To that mood of desperation is the American mind swiftly descending.

I

From every part of the world outside the Russian orbit come declarations that only a positive lead from America can save mankind from the horror which overshadows tomorrow. In the light of America's power, this is probably true. Either this nation points the way and heads the advance toward peace, or no lasting peace will be achieved. The decisions which must be made in this country now will fix the fate of all humanity for generations—perhaps forever. But what lead can the United States offer? Only three main avenues of action appear open.

First, we can try to attain a firm world peace along the road of the Marshall plan and the various subsidiary aid programs which are already in the governmental works or may later be fitted into the same pattern—loans to China, re-establishment of Japan's economy, Latin American arms program, and so forth and so on. By such means we may encourage the formation of regional combinations, after the order of Mr. Bevin's already proposed "Western Union," and from these derive sufficient strength to make the Truman policy of containing the Communist bloc hold up until that bloc is forced to accept our terms for a permanent world order. This is, we judge from the famous "X" article in *Foreign Affairs,* the essential nature of the present American policy. We do not believe it will lead to lasting peace, but to the division of the world into two competing power blocs which will presently collide in atomic war. We suspect that most Americans who are concerned with the international prospect, whatever their position on the foreign policy of the present administration, share this expectation regarding the outcome.

The second road by which it has been proposed that the United States lead the nations to a firm and lasting world order is the establishment of an American global hegemony. This would treat the Russian power as the one important remaining problem to be solved; solve it by smashing it, by war if necessary (as it undoubtedly would be); then establish a *Pax Americana* which would do for the planet what Rome once did for the world of the Mediterranean. There is a directness, a toughness and a historical continuity about this idea which makes it attractive to some. It is getting intensive promulgation in certain literary circles, and it tempts, if it does not wholly conquer, the military mind. It would not work, except to precipitate disaster. There are many reasons for this conclusion, but the one we like best, because it is most reassuring as to the moral elements in this problem of world peace, was expressed by Senator Taft when he said,

"We can never make a success of imperialism because we are not imperialists."

This leaves only the road of world government, along which the United States could advance either by pressing for the transformation of the United Nations or by leading the nations who perceive their peril to make a new start toward a world federal order. What are the chances that the United States will move out to assume world leadership in traveling this road?

II

As soon as that question is asked, a paradox appears. The United States regards itself as a democratic nation, with government of, by and for the people. Yet on this vital issue a nationwide and rapidly growing public interest in and acceptance of the world government idea is balanced by general governmental indifference or opposition. All kinds of indications show that the American people are, at the least, open-minded on the proposition that U.S. sovereignty must be subordinated in vital respects to a world sovereignty. The signs are just as clear that Washington will have none of it.

The growth of the world government movement among the people of the United States has been phenomenal. Before the war, and indeed up to Hiroshima, world government champions were lone prophets crying in the wilderness. Then came a rush of small organizations, fired with the zeal of crusaders but frequently not too clear as to what they were advocating and often locked in civil war with other crusaders. It is barely a year since, in a meeting at Asheville, North Carolina, most of these organizations federated in the United World Federalists, Inc. A later meeting at St. Louis produced a platform on which practically all the organized forms of American agitation for a world government now stand:

> While endorsing the efforts of the United Nations to bring about a world community favorable to peace, we will work to create a world government with authority to enact, interpret and enforce world law adequate to maintain peace:
>
> 1. By making use of the amendment processes of the United Nations to transform it into such a world federal government;
>
> 2. By participating in world constituent assemblies . . . seeking to produce draft constitutions for consideration and possible adoption by the United Nations and by national governments in accordance with their respective constitutional processes;
>
> 3. By pursuing any other reasonable and lawful means to achieve world federation.

Space precludes printing the detailed statement of principles according to which these American organizations agree that the world government should be formed, or the careful enumeration of powers which the present national sovereignties must turn over to the world sovereignty. A postcard of inquiry to World Government House, 31 East 74th St., New York, N. Y., will be enough to bring a deluge of such basic documentary materials.

Agitation by the various propaganda bodies has produced many kinds of public response. The Gallup and Roper polls have shown a 56 per cent approval, for example, of the proposal that "the U.N. should be strengthened to make it a world government to control the armed forces of all nations, including the U.S.," while 83 per cent favored "a world conference to work out plans for making the U.N. stronger." Petition campaigns in many towns and cities, like the one now in progress in Cleveland, have secured hundreds of thousands of signatures in favor of a world government. Endorsements have been given by innumerable bodies—some of them church bodies—and individuals. The people of Massachusetts voted 638,000 to 74,000 to instruct their state legislature to "request the President and the Congress . . . to direct our delegation to the United Nations to propose or support amendments to the Charter which will strengthen the United Nations and make it a world federation able to prevent war." Fifteen state legislatures have adopted the Humber resolution by which they "solemnly declare that all peoples of the earth should now be united in a commonwealth of nations to be known as The Federation of the World."

III

So it goes, with public interest steadily mounting. But Washington gives no sign. When Mr. Bevin told the British Parliament, "I am willing to sit with anybody, of any party, of any nation, to try to devise a franchise or a constitution . . . for a world assembly," instead of grabbing that opportunity with both hands, as Bevin later said he grabbed Secretary Marshall's Harvard speech, the American government gave no indication that it had heard. When the delegate from the Philippines, Gen. Carlos Romulo, cried out in the U.N. Assembly: "Let us recognize that this Charter, however promising it appeared before Hiroshima, is not sufficient to insure peace in this new age. Let us face facts. Let us proceed to the revision of the Charter, and let us do it now," the American delegation did not stir.

The cautious resolutions introduced in Congress last July by six senators and ten representatives, proposing "a general conference of the United Nations, pursuant to Article 109, for the purpose of making the U.N. capable of enacting, interpreting and enforcing world law to prevent war," still slumber there. The White House and the state department greet every suggestion of moves in the direction of world government with a chilly silence. The growingly influential military arm of the government obviously believes that the nation should concentrate on "preparedness," although the generals and admirals profess to be entirely neutral on policy issues. It now seems probable that the question of insuring peace by entry into a genuine world government will not even come up, at least in any serious way, in the coming presidential campaign, although the President's air policy commission reported last month that January 1, 1953—that is, a date within the administration of the President who will be chosen in November—is the "target date" by which to expect atomic war with Russia.

What are the factors that are holding back the United States from trying to lead to a firm peace by the world government road? We will name only six; perhaps there are more which should be included. But these are certainly powerful: (1) The belief of government leaders and influential individuals of noble intent—such as Mrs. Roosevelt, John Foster Dulles and Reinhold Niebuhr—that the cause is hopeless and to espouse it is to be guilty of naiveté. (2) The ignorance and consequent indifference

which still characterize the larger part of the American people. (3) The confusion which, to some extent, persists among world federalists as to what they propose. (4) The reluctance to seem to be retreating from our "tough" policy with Russia. (5) The determination to preserve unimpaired the unlimited sovereignty of the U.S.A. (6) Our continuing reliance on force.

Perhaps it is this final factor that has most to do with America's slowness in grasping the banner of world government and putting a world dynamic into that cause. We say we have learned the folly of reliance on force. We say we know better than to seek security in "arsenals and forts." Do we? Or deep down do we still experience a stirring which admits, "Perhaps he's right," when we hear a Spengler say: "The democratic nations must disappear because they put their faith in illusions. . . . There is only one reality in the world—force. If you listen closely, you can hear the tramp of the Caesars who are coming to take over the world"? Do we say, "Perhaps he's right," and close our eyes and minds to the possibility of world government because we want to be sure that, when Caesar comes, there will be an American eagle atop his helmet?

This is the fourth of a series of editorials. The next will deal with "The United Nations and World Government."

Pity the Radio Comedian

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder if there are any comedians among the readers to whom you offer the privilege of reading this letter. If there should be will you tell them that I am to be numbered, if not as a "fan" of theirs, still as a "faithful friend and admirer"? I have even sung comic songs in my time, though there were few who heard them and they not often. But I can still give a rendering in my bath of "Knocked 'Em on the Old Kent Road," or carol as I shave the mournful revelation of the human weakness exhibited by one Jack Jones of our market, who came into money, or to put it more clearly "had the bullion left," and how his character literally went to pieces. He adopted a new social standing:

> Says as how we isn't class enough,
> Says as we are not upon a par . . .
> Has the cheek and impudence
> To call his mother his "ma";
> And just because he's a little better off
> Won't smoke a pipe, but takes on a cigar.

A truly human story; it carries you into the heart of all kinds of social problems. I might be that Jack Jones if I had the same temptation, or to put it more lucidly, if I had the bullion left.

All this leads to a friendly word of sympathy. The comedian on the radio has lost his face, and everyone knows that the face is funnier than the voice. He has suffered too from the immense audiences to which he sings. In former times, it has been pointed out, he made one "house" rock with laughter, and perhaps two more in the same evening. But on the next day he could sing to another audience the same songs, which would have the very valuable help of surprise. Nowadays, if he, poor man, sings a song on the radio millions will hear it, and when the singer begins it next day some—perhaps many—will say, "Oh, that!" and switch off.

Obviously, there is a call for more variety. But that is not so easy as it sounds. We are an age with many inventions; we have even discovered crooning; we are technically first class. But do you agree that the production of comic songs is not one of our great excellencies?

I am tempted to think that those who belong to that hard-working body of entertainers, the comedians, are too limited in their range of themes, and if I were talking to them I should gently suggest that "beer" might have a little rest. Sometimes it seems as if we had devised a kind of artificial comedy whose standard and antique jokes are uttered by cleverly contrived marionettes. And these jokes are never more the spring of wild laughter than when the audience are "secret teetotalers." I confess to an imperfect admiration for gay dogs of middle age who, though eminently respectable, like to produce the impression that they also are not kill-joys, but are among the lads.

I think there are lots of funny things in the world apart from the ancient jest of the drunkard in his cups. "Nothing that is human is out of our range," the comedian may answer, and I gladly admit that a place may be found by them for human things, including beer, but not to the exclusion of other things at least quite as funny.

Ever yours in the occasional role of a social reformer,

QUINTUS QUIZ.

VERSE

Admonition

LET not your soul,
By base-begotten offer,
Make for itself
A coffin of your coffer.

MARGARET EVELYN SINGLETON.

The Tested Light

IF I were asked where, where in all the earth—
By bells that ring, or under a still sky—
Where I would go and whither I would fly
If bars were broken and I could be free,
I would spurn mountains and refuse the sea.

No bright escarpment and no hill could hold,
No wood in springtime dance could catch my feet.
I would seek out that narrow, dingy street
Where once I found a candlepoint of light
Thrust like a rapier through the heart of night.

Seas will dry up and suns will sputter out,
Mountains will fall—great is the fall thereof!
But no one has foretold the doom of love;
The twist of time devaluates the day—
Not that true light which holds the dark at bay.

EDITH LOVEJOY PIERCE.

The Crux in Korea

By Robert T. Oliver

THE RETURN of the Korean question to the United Nations for consideration in the "Little Assembly" marks a dramatic change in the nature of the problem itself. For the past thirty months it has been primarily a matter of how to restore their promised independence to the Korean people. Now the question takes on a broader scope. The issue has been joined as to whether the United Nations as an international body can function. The coming debate and subsequent action on Korea contain the key to the future. From them we shall know whether the U. N. is as futile as the old League of Nations proved to be, or whether it has within itself the generative power to grow into an international organism of real authority. With a sharpness lacking in previous tests, Korea now poses the question whether the United Nations can serve as an agency for carrying out the collective will of the great majority of nations, or whether it is simply a debating society that can be completely balked by the negative of a member state.

The status of the Korean question before it reached the United Nations may be quickly summarized. After 4,000 years of independence, Korea was annexed by Japan in 1910. At Cairo in 1943 Churchill, Roosevelt and Chiang Kai-shek promised that "in due course" Korea's independence should be restored. At Yalta or Potsdam it was secretly agreed between Russia and the United States that, as a temporary military measure, Korea should be divided along the 38th parallel for the purpose of delimiting the areas in which each should have responsibility for defeating the Japanese armies. After Korea was occupied, the Moscow decision of December 1945 called for a five-year trusteeship, to be administered jointly by Russia, the United States, Great Britain and China.

A Disintegrating Situation

A nationwide Korean denunciation of trusteeship was followed by over two years of fruitless negotiation between Russia and the United States, while Korea remained divided, its economy progressively declined, its currency became inflated, prices spiraled upwards, and internal politics became the plaything of contending external forces. A totalitarian Communist regime was clamped on the Russian zone. In the American zone an appointed coalition failed to win popular support; Communism began to seep in and take root; finally, the democratic nationalist parties were forced into the position of opposing both Russia and the United States, for both stood in the way of the promised independence.

This was the situation last September when the United States presented the problem to the United Nations. On November 5, by the largest affirmative vote ever registered on a controversial issue in that body, the General Assembly voted 46 to 0 (with Russia and her satellites abstaining) that "elections be held not later than March 31, 1948, [to] . . . establish a national government of Korea." On January 12, delegates of seven nations (Australia, Canada, China, France, India, the Philippines and Syria), later joined by delegates from El Salvador, met in Seoul to carry out this directive. A request that they be allowed to pay a courtesy call upon the Russian commander of the northern zone went unanswered, but at Lake Success, Gromyko reminded the United Nations secretariat of the "negative attitude" of Russia toward the Korean election.

Problem Confronting Commission

From the standpoint of the United Nations, the issue in Korea is clear. Either the U.N. commission must proceed to hold the election, or it must back down before Russian intransigence and admit that the unanimous action of the voting members could be nullified by a member state. It is clear that no election could be held in the Russian zone without Russian consent. It is also clear that the commission could proceed to set an election date, hold the election in the portion of Korea that would be permitted to cooperate (the American zone), count the votes as they came in, and set up a national government, as it was instructed to do, on that basis. This would fling down the gauntlet before Russia and precipitate the issue as to whether the U.N. means to be an operative body, regardless of the non-cooperation of certain dissident nations.

After debating these possible courses for two days, the members of the commission decided that the responsibility was too great for them to bear alone. So they referred the question back to the Little Assembly, where it is now the first question on the agenda as that body prepares to convene.

Thus far the question has been considered wholly from the standpoint of the United Nations. Korea presents an ideal test case for that body. The justice of Korea's claim for independence has never been in dispute. The commitments of the United States and Russia as occupying powers are clear. The solution adopted in the resolution of last November was unequivocal. The refusal of Russia to abide by it is undisguised. The question simply is whether the U.N. intends to abide by its own decision or whether it will sign its own death warrant with an admission that it must back down when challenged by a strong nation.

American Policy

From the standpoint of the United States, the developments in Korea are much more satisfactory than they were prior to submission of the problem to the United Nations. The stalemate in Korea is one into which the United States stumbled blindly. As the state department declared last August: "The division between United States and Soviet forces along the 38th parallel was a line of demarcation adopted solely for the purpose of receiving the surrender of Japanese forces. It was never intended by the United States to be the artificial barrier it has now become." For thirty months the United States has been in

the embarrassing situation of having tied its own hands, first by the agreement to the 38th parallel division, and then by the Moscow agreement on trusteeship. Our state department got itself into commitments which required our armed forces to suppress democratic sentiment for national independence in Korea at the very time we were actively supporting such sentiments everywhere else in the world!

At the very time the Truman doctrine was stressing our support of any free people striving to resist Communism, we were trying to win an agreement with Russia in Korea by fostering pro-Communist forces in south Korea through an American-appointed "coalition" in which the dominant nationalist parties had no part. Although every American instinct was to help the Korean people, we have been forced by hastily formulated commitments to keep them in a straitjacket which has hampered their political and economic development. Even Germany and Japan have not been so straitened. Handing over the responsibility to the U.N. was by far the simplest, and perhaps the only, solution for the impasse into which our country had slipped.

Communist Pressure

Russia, on the contrary, made every possible effort to keep the question off the United Nations agenda. Russian strategy in Korea has been to secure the maximum possible delay in reaching any solution. The past thirty months have permitted her to fasten a Communist regime upon her zone, and to support it by the conscription of an army estimated to number around 200,000 troops. She has tried to cement the adherence of the northern farmers by giving them land expropriated from the large landholders. She has dinned into their ears a continuous barrage of Communist propaganda. And she has taken advantage of the democratic forbearance in the American-held zone to build a strong Communist organization there. It is this organization that on February 7 commenced a three-day period of sabotage and rioting resulting in the death of 48 persons, and attempted unsuccessfully to launch a paralyzing general strike.

During the thirty months since Japan's defeat, the effort to communize south Korea has proceeded steadily. It has fed upon the fumbling errors of the American military government, staffed by untrained officers and hampered by restrictive policies that demanded suppression of the nationalist program of independence. It appealed to farmers and workmen, who are caught in the vicious spiral of rising prices and suffer from unemployment and lack of consumers' goods. Among the professional and business classes, from which the strongest opposition to Communism must come, a growing spirit of futile resignation has spread. Many of them have said to me: "If the United States does not help us, Russia will get us in the end. Perhaps it is better to go in now, willingly, than to be knocked down and dragged in later, when we could surely expect nothing but the worst."

Under such circumstances, Russia fought for delay and for continued localization of the Korean problem. She countered the United States' presentation of the question to the U.N. with a proposal that all occupation troops, north and south, be withdrawn by January 1, 1948, leaving the Koreans to settle their problem by themselves. This of course would have left the twenty million south Koreans at the mercy of the ten million of the north, who are organized under Communist leadership and backed by a conscript army equipped with Japanese arms. When this suggestion was refused, Russia boycotted the U.N. vote on Korea and is simply waiting to see what that body is able to do.

What Korea Wants

The vital question in Korea, however, is not how the problem may appear to the United Nations, the United States or Russia. The essential consideration remains the welfare of the Korean people. Their determination to regain their lost independence was made abundantly clear by their generation-long struggle against the rule of Japan. It has been dramatized by their rejection of trusteeship. It is guaranteed by the unusual homogeneity of the whole people. North and south Korea may be divided by an artificial line, but the loyalties of the people cannot be divided. Subject to Communist rule in the north, they became unwilling "radishes," red outside but white within. Economically the two sections are closely interdependent, with the principal industrial resources in the north and the chief agricultural lands in the south. Politically, socially, religiously, racially and linguistically, they are one people, to an extent rare in the Orient and not too common elsewhere in the world. The only solution acceptable to Korea is the restoration of its ancient independence as a united nation.

Fortunately this same solution is the only one favorable to the stability and peace of north Asia. Lying as it does in the heart of the strategic triangle bounded by China, Japan and Siberia, Korea must be kept out of the hands of any aggressive power if the integrity of these nations is to be maintained. Japan used Korea as an avenue of conquest when the peninsula was in her hands. Russia could do the same. For her own security, Russia must either control Korea or see her completely free—and the same is true of Japan and China.

Independence Essential

Since Russia has made her bid for control, the question remains, What is to be done? The answer is the same, whether the problem is considered from the standpoint of the challenged authority of the United Nations, the welfare of the Korean people or the stability of north Asia. An independent Korean nation must be re-established. But can it be done without Russian cooperation? The only tenable answer appears to be the prompt establishment of a sovereign Republic of Korea, based upon the south alone, until force of circumstances brings the north back into the fold.

The United Nations Temporary Commission to Korea was reportedly split 4 to 4 on the proposal to do exactly this, even without referring the question back to the Little Assembly. Warren Austin has already indicated that this is the solution favored by the United States. Dr. Syngman Rhee, the outstanding Korean nationalist leader, has taken the stand that this is the only solution that can work. No Korean spokesman except the Communist leaders of north and south has opposed it. The general ex-

pectation of Koreans and of many foreign observers is that establishment of such a national government would win the instant allegiance of the overwhelming majority of the Koreans in the north.

Recognition of this southern-based Republic of Korea by the U.N. and by the 46 individual nations that have already voted for restoration of Korean sovereignty would pose a challenge to Soviet domination of the north that Russia would find it difficult to meet. And under the sovereign rule of their own government, the two-thirds of the population of Korea now living in the southern zone could undertake at long last the rehabilitation of their fast-decaying economy. This is the proposal which the Little Assembly is convening to debate. Every delegate must be aware that the decision, whatever it is, will have far-reaching consequences.

On the Road to Amsterdam

By George W. Richards

AS WE APPROACH the great Ecumenical Assembly of next August let us consider to what extent there exists a common basis for the unity of the churches. "Have you not often considered that what is common to all forms of the Christian faith is 99 per cent, and what is different is 1 per cent? Is it not—you will excuse me but I feel it so—is it not the hand of the devil himself that makes trifles appear in our eyes as important matters, and puts serious differences between us and Rome, when the importance of reunion is so much greater than any or all of our differences? We understand the Protestant opposition to Rome; Rome has deserved it. We only feel our regret that Protestants as a whole in the time of Hus did not renew their memory of the fact that there exists another old church. Hus, indeed, tried to bring about such a reunion, sending his friend Jeronym of Prague to Russia with a view to bringing his own people back to the Greek Church. Rome seceded from us. Protestantism stands on the basis of the Holy Scriptures, but has lost the tradition, whereas we have both. We are descended from the church of the ecumenical councils."*

A Common Name

Is there a common ground on which all churches stand? So much at least seems implied in the common name which they assume—"Christian." That term distinguishes all Christian bodies from Jews and pagans. At the same time the name indicates something which pervades or underlies all of them. A candid consideration of this point may save us from a rabid anti-Catholicism as well as a rabid anti-Protestantism.

In seeking points held in common we must proceed with caution. Formerly, and even now by many, it was held that the common element of the churches was expressed in the ecumenical creeds—Apostles', Nicene, Athanasian. These concise summaries presumably contain the essence of Christianity, and since they are ecumenical they embody what is common to all churches. Men have not ceased to propose the Apostles' Creed as a basis for the union of all churches. So Calixtus of Helmstadt in the seventeenth century and Professor Briggs of Union Seminary, New York, in the twentieth.

Closer investigation, however, shows that not one of the ecumenical symbols is accepted by all the churches. In other words, not one is actually ecumenical. Even when the same creed is accepted by two churches, the interpretation of the articles may differ widely. "I believe in the holy catholic church" means one thing for a Roman Catholic and another for a Lutheran. Yet both repeat the same words. There are churches, indeed, which do not accept any one of the three creeds. Dr. McGiffert reminds us that, at the council of Florence in 1438, where attempts were made to bring about a union of Greek and Roman churches, the Eastern theologians declared that the Eastern church had no Apostles' Creed and knew nothing about such a creed.

Where Common Elements Are Lacking

The common element, therefore, cannot be found in a creedal statement, a form of organization, a mode of worship or even a type of piety. Just as the members of the human body are united by an all-pervading spirit, so the churches of Christ find unity in a common spirit, which manifests itself in *trust*, *hope* and *love*. The possession of this spirit entitles the different churches to the name "Christian." The churches may have different names and methods, but they are "Christian" when they share in the common life of Christ, the common revelation of God in Christ and common surrender to it.

The spirit of the churches, however, will always find expression in certain tangible forms, and these are the evidence of the common possession of the diverse branches of the church universal. Some of them are doctrinal. For although none of the ancient creeds is actually ecumenical, they nevertheless contain certain essential doctrines which all Christian churches accept.

1. The first of these essential doctrines is faith in one God, the almighty creator and ruler of the universe. This doctrine differentiates Christians from polytheists, who believe in many gods; from deists, who believe in a God separated from the world and deny direct control of the universe; and from pantheists, who merge God and the world, which in effect is a denial of divine personality and transcendence. On these points in their God-idea, Catholics and Protestants agree, however much they may differ in other respects in their conception of the Supreme Being. They all acknowledge him to be One, Creator, Up-

*Remarks by an unnamed Russian Friend to Prof. J. G. Simpson, New College, Edinburgh, cited in article "Religion in Russia Today," *Hibbert Journal*, January 1916.

holder of the universe and righteous Judge of all mankind.

2. Christians also accept in common a historical or special revelation of God. It is termed "historical" because it is made apart from the general order of nature and of history, though revelation may be made through nature and through the processes of history. It is "special" because God manifested himself in a specific way to the prophets of Israel "by divers portions and in divers manners." In Jesus Christ the revelation is completed—in his words, work, life, death, resurrection. He is the highest and final manifestation of God to men.

The Doctrine of Christ

3. Jesus is also regarded as the mediator between God and man, the Savior and the Lord, though the method of salvation is differently conceived and his manner of mediation is variously defined.

4. The revelation and benefits of Jesus are perpetuated and applied from generation to generation by the Holy Spirit, who proceeds from God and works in his people, the church, to the end of time. The conceptions of the Spirit's activity, of course, differ widely.

5. Jesus is judge of the world, determining the destiny of all men, good and evil. To the righteous he will give life eternal. The processes of human history will be consummated in judgment, "the one divine event to which the whole creation moves."

6. These doctrines are implied in the dogma of the Trinity and of the deity of Jesus. The dogma of the Trinity is not a mathematical formula, 3=1 and 1=3. It is a religious experience, which has a threefold implication: (1) That there is only one God; (2) that God is manifested in Christ and Christ is no other than true God (in brief, God is in Christ); and (3) that the Spirit, whose activity we experience in the body of believers, the church, is the Holy Spirit, i.e., the Spirit of God the Father mediated to men through Christ the Son.

Such a view of God in Christ is required by the Greek and Roman Catholic theories of salvation as well as by the Protestant theory. Both branches of the church—Catholic and Evangelical—believe that through Jesus we have access to God, and from Jesus we receive the Spirit of God. He is the way, the truth, the life. Here is the point of difference between trinitarians and unitarians.

Fellowship of God and Man

The dogma of the deity of Jesus is more than a theological speculation or an abstract revelation from heaven about Jesus' person; it is the experience of believers that they have received salvation through Jesus, and that for them he is Savior and Lord and the human embodiment of God.

These two fundamental dogmas contain the irrepressible conviction of Christians of all ages that God is above the world—transcends it—and yet is in the world, its immanent Spirit. He is in the world, yet not of it. Christianity can never be reduced to mere ethical culture or to a philosophical system. It is fellowship of God and man in Christ Jesus, the essence of all true religion.

Another common possession is the Decalogue and the Lord's Prayer. These are found in the catechisms of all Christian churches. They vary somewhat in form and are used in different ways, yet they present a common moral ideal and spiritual aspiration. The Lord's Prayer is more ecumenical than the Apostles' Creed. The churches probably differ less in the interpretation of the commandments and the Lord's Prayer than in the explanation of the articles of the creed.

Common Sacraments

Two acts of worship are held in common (the Quakers excepted). They are baptism and the Lord's Supper. True, the Catholic churches have seven sacraments; they include the two which are common to all. The interpretations of the sacraments differ widely. Yet in spite of differences of interpretation, there is an evidence of a certain common sacramental element. All relate the sacraments to Jesus and attach Christian value to them. At least three things are implied by the use of them: (1) Christianity, unlike philosophical schools, does not represent merely ideas without relation to historical facts. (2) The blessings of Christianity are not by nature for all men, but only for those who join the Christian community and fulfill certain conditions. (3) In Christianity one has to do not only with moral action, man's effort, but with divine gifts, acts of God in behalf of man, i.e., forgiveness of sin through his grace, the gift of the Spirit for man's guidance.

Baptism is a constant memorial of the necessary purification from sin, and the Lord's Supper of the necessary spiritual nourishment which comes from God through Christ.

A Common Bible

All churches have in common the Bible. None denies the authority of the Scriptures. Yet they are far apart in their explanation and use of the Bible. They consider it in one form or another the Word of God.

The inmost bond of union in all the churches is trust in God as manifested in Christ; hope in fatherly Providence, which involves the ultimate victory of grace and truth; love toward all men, inspired by Christ's love for us. In spite of differences in creed, cultus and polity, the gospel accomplishes its work of reconciliation, renewal and comfort. Even theological errors and superstitious practices cannot wholly hinder the power of the word of life; for in the theological framework and in the ecclesiastical organization there is always the truth of God's omnipotence, wisdom and love, to such an extent that the believing soul may come into fellowship with God in Christ.

A mechanical compilation of things held in common would not be a sound basis for union. Union must come through closer spiritual kinship with Christ and with one another. "Two divided churches cannot rush at once into each other's arms, like two friends meeting after a long separation," says Prof. J. I. Von Döllinger in his *Lectures on the Reunion of the Churches.* "The way must be prepared for a better understanding by taking counsel together, by finding causes for separation, and by irenic explanations of existing different confessions of faith. Dogma must be distinguished from opinion, traditional doctrine from the artificial products of theology, and what has been corrupted must be restored to its original form."

Ecumenicity at the Grass Roots

By Renwick C. Kennedy

THE ECUMENICAL MOVEMENT has made some headway in our times. This cannot be denied. Yet it is easy to be deceived by the habits, outcries and protective coloring of the ecumenicists. You hear them speak, you read their articles, and you feel encouraged. The divisions of Protestantism are on the road to unity and union. Perhaps they are. It is to be hoped that they are. But they are not very far along the road, and the simple fact is that ecumenicity is not spreading through the country like fire and water.

I

There is a hard core of resistance in every denominational group. Some church unions have been achieved. They have taken place between kindred churches, similar churches, or enlightened and liberal churches. The failures tell as much as the successes—sometimes more.

Northern Presbyterians and Episcopalians failed to find a basis upon which to unite. But even churches of the same family group look with cold eyes upon each other. The Southern Presbyterian Church at the present time is fighting an ill-mannered and bitter internal war over a proposed union with the Northern Presbyterians. Lutheran bodies show a rugged individualism that gives little promise of early union. Southern Baptists will not even consider union with Northern Baptists. There are scores of smaller bodies that are firm in their conviction that if they yield to union they will vanish by absorption, and God's truth will vanish with them.

The suspicion with which many Protestant bodies look upon the Federal Council of Churches indicates that they are hostile not only to union but even to cooperation. It is really difficult to understand the hatred some ministers and some laymen have for the Federal Council. Hatred is the right word, too. To the unbiased observer the Federal Council seems a benign and useful and rather harmless organization. These mild adjectives do not suggest a menace. But a surprising number of church people are alarmed at any mention of the council. They seem to regard it as heretical, communistic, and by and large a sort of ecclesiastical den of iniquity bent upon corrupting doctrine, upsetting the social order and Hitlerizing the churches. The non-cooperative, isolationist denominations are going to let the Federal Council alone for a long while to come, but there are others of a more tolerant spirit which also let it alone.

Down at the grass roots of American Protestant church life there is no widespread demand for ecumenicity. As a matter of fact at least nine out of ten Protestants do not know what the word means. They do know a little about the idea, and many of them are unfriendly to it. This large body of opposition gives strong support to fanatical leaders. "Unite," say these fanatics, "and you will be absorbed by Yankees (or southerners). Unite, and you will no longer have a divine Savior born of a virgin. Unite, and someone else will control your literature, your missions, your colleges and other institutions. Compare our benevolences with theirs. Our gifts are larger. They want our money to pay their bills." The faithful find it easy to believe this.

"Join the Federal Council," say these same fanatics, "and you will approve the communistic social gospel. You will endorse the FEPC. You will endorse racial equality and non-segregation. You will find yourself in a fellowship with churches that do not believe in your historic doctrines. You will some day have an ecclesiastical dictator ruling over you, a tsar, maybe a Protestant pope."

The appeal is to prejudice, and there is still plenty of it.

II

Down at the grass roots is where the difficulty lies. There are hundreds of overchurched villages where denominational loyalty and prejudice make a single united church an impossibility in the foreseeable future. For example, there are towns with as many as three different kinds of Presbyterian churches, each with a genteel, good-mannered dislike of the other two, and without the faintest sense of family solidarity. There are Protestant communities where the churches do not cooperate, but carry on a poorly concealed, envious rivalry. And there are the frenetic sects, also Protestant, actively attacking the established churches.

Divided Protestantism is not a pretty picture. But the grass-roots people, and their leaders in high places, keep it divided. Listen to some of them express their unchristian convictions:

"Christ said, 'Upon this rock I will build my church.' He didn't say many churches. He said one church. There is only one Bible, yet there are over 200 Protestant denominations which believe differently and claim to go by the same Bible. It was Christ's church, and not John the Baptist's or Methodists' or Presbyterians' or any other crazy name except *the Church of Christ.*"

"I am proud to say I am a Lutheran, but am married to a Methodist. My life would be much easier if we belonged to the same church, but I am not willing to give Christ second place in my life by making it easier when I can see things in that church which are contrary to the Bible, and that is the way I feel about other denominations."

"If you will read some church and profane history you will readily see that the Baptists had a continuous existence many centuries before the Reformation, which gave rise to Protestants. This can be ascertained by reading the history of Josephus and other early historians; also in the history of denominations in which the leaders of other denominations admit the truth of my statement that the Baptists have had a continuous existence since the first century. They could not be classed as a Protestant denomination because they never protested against anything but sin."

"We may misunderstand the Bible and get a lot of different ideas. But if we *understand* it, we will understand it alike" (i.e., as my church understands it).

"When we fellowship anything that is not in accordance with the teaching of God's Word, we are giving support to a false doctrine, and that is far worse than to have so many different denominations. When God's people obey his commandments he will give them his blessing and they will not need to unionize and fellowship with those practicing untruths."

"I am not in sympathy with the Federal Council of Churches (the Holy Spirit forbids me to say 'of Christ'); not that I think it is wrong for churches to work together, but because the leader or speaker for the Federal Council teaches contrary to the teaching of Christ. Perhaps those big people are highly educated, but I am ignorant enough to believe what it says without a question."

Then there is pure, honest sophistry like this: "As for putting Christianity first above denominationalism, if we simply recognize the pre-eminence of Christ in all things, denominationalism will disappear and Christ's name will take the place of the unscriptural labels now found over so many meetinghouse doors."

And there are sticklers who get angry about words: "I cannot call you 'Reverend,' because Reverend is a name applied only to God in the Bible, and used only once, in Psalm 111:9. And I do not like the way you speak of 'our' and 'my' church. It is 'his church.'"

And there are those who stumble over their own wisdom: "The full name of the Messiah was Jehoshua which means 'Jehovah the Savior.' So Jesus himself bore the name of Jehovah. 'And Joshua said unto them, Ye are witnesses against yourselves that you have chosen you Jehovah to serve him. And they said, We are witnesses.' Well, what do you know about that! They said they were Witnesses of Jehovah! Now isn't that funny? Even today we have people who say the same thing. And Jesus was called 'the faithful and true Witness.'"

These quotations are genuine. They are honest, earnest, sincere. They are also bigoted and stupid and partly ignorant. But it is a serious mistake to think that only a lunatic fringe of church members hold such opinions. Millions of them hold these or similar opinions, and often with great zeal. The Protestant principle of the right of private interpretation of Scripture is noble and good, but ignorance and prejudice have made a travesty of it. What a disorderly brood it has produced!

III

Instead of ecumenicity, unity or even cooperation, Protestantism is often capable of atrocities like the competitive sacrilege that occurred in Johnson's Bend.

There were forty families, about two hundred people, in that bend of the river. A Baptist church once served the people, but the old minister who lived among them died, the people were poor, they did not secure another resident pastor, the Sunday school dwindled and died, and finally the church closed except for an occasional service. Some of the people went to the county-seat town to church services, but most of them went nowhere.

A Presbyterian woman in the county seat reopened the Sunday school on her own initiative and within a year had an attendance of about a hundred. She brought teachers with her, and found people in the Bend who could teach. After a while she began to bring her minister two Sunday afternoons a month and regular worship services were resumed. The church throve and community life began to center about it.

The county Baptist association saw the flourishing work in their church building in the Bend and asked to take it over. They did, and promptly began to neglect it. There were some Methodist families in the community who resented this and decided to withdraw from Baptist control. With contributions of their own and conference mission funds they built a pine-board chapel of their own. The new church was added to the circuit of a rural minister who came one Sunday afternoon a month to preach and take a collection. The Presbyterians, seeing how things were going, began to send a station wagon into the Bend each Sunday morning to collect their constituents and take them to church in town.

The Holiness people began to come into the Bend in the summer. They built brush arbors and held revival meetings all summer long; the other months of the year they suspended activities. Jehovah's Witnesses also came, holding services in private homes and attacking all the other churches. There were a few Catholic families. A Catholic priest visited them occasionally and reproved them for former attendance at the Presbyterian woman's Sunday school.

Here is the picture ten years later: The Baptist church is closed; the Methodist chapel burned down and is completely gone; the Presbyterian station wagon and the Catholic priest still come; the Witnesses have a constituency of six faithful families; and the Holiness people still hold summer meetings. There is no effective church in the Bend. In fact, there is *no* church in the Bend. Denominational rivalry killed the best church it ever had, which was really a non-denominational community church. God is probably not going to forgive people who commit crimes like that.

This is the pattern of Protestantism. In some communities it is dimly seen, in others it is clear and strong. This is what stands in the way of ecumenicity. This cutthroat, unchristian competition is still alive and is widespread. Christian leaders whose human contacts are largely confined to members of genteel city congregations may not see it so baldly, but down among the grass-roots boys it is hardly concealed at all.

The Cage

I WEPT. The bars stood firm, the door
Would obstinate resist;
My anger mattered nothing, nor
My ineffectual fist.

But soon the wiser part of me
Stopped weeping to reflect:
The cage was real, undoubtedly,
But I its architect!

MARGARET EVELYN SINGLETON.

BOOKS

Judaism—A Cult or a Culture?

THE FUTURE OF THE AMERICAN JEW. *By Mordecai Kaplan. The Macmillan Company, $6.00.*

REALLY to review this important and comprehensive work by Dr. Kaplan would require a very long article. For the present, it is sufficient to introduce it, to indicate its general scope and position, and to say that serious students of the subject should give it a careful reading. The learned author does not depart from the general line of argument which he pursued in his *Judaism as a Civilization* (1934). That work, like the present one, was directed "toward a reconstruction of American-Jewish life" in the light of the total world situation. But the world situation has changed considerably during the past 14 years. In the earlier book, as in the later one, Dr. Kaplan primarily addresses Jews, to tell them in what Jewishness consists and how to preserve it. Only indirectly is he telling the rest of the world how it should deal with the Jews, though by implication that also is included to a sufficient degree, for he obviously means that the rest of the world ought to give the Jews full scope to manifest the kind of Jewishness he thinks they ought to have.

Though his fundamental position is unchanged, Dr. Kaplan has developed a statement of it which will escape some of the controversy previously provoked. He still considers it a basic fallacy to reduce Judaism to the status of a religious denomination. But whereas the earlier book was virtually built around the concept of "Jewish nationhood," he now explicitly renounces that term as inviting misunderstanding, and substitutes the term "peoplehood." I cannot see that his thought has changed, but the word is less provocative.

What, then, is "peoplehood"? It involves "ethnic consciousness," but its specific ties and marks are variable. In any given age, they are whatever "happens to be the recognized basis of homogeneity." The "we-feeling" of Jews cannot be fully defined in terms of religion, because Jewish religion itself has become heterogeneous, and because any religious test "would rule out the majority of Jews and leave them without status"—i.e., without specifically Jewish status. (Query: Why does a non-religious American Jew need specifically Jewish status?) Kaplan recognizes that anti-Semitism attacks Jews on racial and cultural rather than religious grounds, and he would fight the battle on the field chosen by the enemy. He epitomizes his thesis in this sentence, which he puts in italics: "If Jews are to reconstruct their lives as individuals and as members of a distinct society, they have to convert their present sense of oneness (which is constituted almost exclusively of an awareness of common danger and common suffering) into a sense of peoplehood and into an imperative to keep the corporate entity of the Jewish people one and indivisible." The author would seem to be saying that Jews today owe their sense of a common cause chiefly to the injustices from which they suffer, and that the problem is not only to find a cure for anti-Semitism but to create a substitute for it.

Three aspects of "peoplehood" are viewed as essential. *First,* there must be a "homeland" with territory and self-government (control of immigration and emigration, imports and exports, taxation and internal police), but without the attributes of a sovereign nation (to avoid "international intrigue"). The "autonomous Jewish community in Eretz Yisrael" (the Land of Israel) is called a commonwealth rather than a nation. It might be included within a larger political entity—the British empire, or an Arab federation, or the United Nations—"provided that Jews retain the authority to regulate their own affairs." In the further discussion it appears that the author waives, on behalf of Eretz Yisrael, only "the sort of irresponsible and absolute national sovereignty that modern nations claim for themselves"—the sort he thinks they all ought to renounce in the interest of world peace. *Second,* Jews of the Diaspora should develop a social and cultural structure which will clearly distinguish them from other citizens of the countries in which they reside. This proposal differs from the Reform Jewish view "in stressing the secular rather than the religious aspects of Jewish culture, and in favoring communal organization to promote the secular interests of Jews." *Third,* and especially in the United States, there should be a pattern of "religio-cultural pluralism" combined with "political monism." Jews could then have unqualified loyalty and full political rights individually as American citizens, and also special status as members of a distinct "people" (not of a mere religious denomination) having a cultural headquarters in their Eretz Yisrael homeland. It should be noted, in this connection, that Dr. Kaplan discards the "chosen people" tradition as an anachronism.

It is obvious that this program bristles with points that could be hotly debated, and probably will be. A pronouncement by Kaplan is always likely to start an argument. This could start some very interesting ones, and I have not dealt with more than one-third of his material, much of which pertains to Jewish religion, law and education.

W. E. GARRISON.

Books in Brief

WHAT SHALL I PREACH? *By George Brown Thomas. Abingdon-Cokesbury, $2.50.* It always seemed to me that a preacher should have more topics and texts bubbling up in his mind than he can possibly find time to use. But I might be wrong about that, since I do not preach every Sunday. Out of long experience and study, Dr. Thomas has distilled 2,200 sermon topics, each with an appropriate text. These should be suggestive to any preacher in search of a theme. Wisely, the author does not furnish outlines. The reader may run through the book at random until some topic strikes his eye and fires his imagination. Or he may consult the 68-page topical index if he has a theme but lacks a text. Or, if he is planning a series of sermons on a particular book of the Bible and wants to check up and see whether he has omitted some important point, he can follow the material in the order of presentation, for the arrangement is in regular sequence by books and chapters.

PARABLES, IN GERMAN AND ENGLISH. *By Franz Kafka. Schocken Books, $1.50.* Kafka is gaining belated recognition in this country. Readers of this paper may remember a recent article about him ("Kafka's Apocalyptic Message," Oct. 1, 1947). Here are attractively presented various selections from Kafka's writings, with matching pages of German and English text. Other late volumes in the same series, from the same publisher and at the same price, are *The Maccabees,* by Elias Bickerman, and *Ten Rungs, Hasidic Sayings,* collected and edited by Martin Buber.

THE PEOPLE'S SONG BOOK. *Edited by Waldeman Hille and associates. Boni & Gaer, $2.50.* A group around a piano, or with a guitar, can have a lot of fun with these songs of the

plain people. One section is "songs that helped to build America," including some very familiar and some not previously known to this reader. Next come "world freedom songs," a few of which have words in various assorted languages. Twenty or more "union songs" sing the glories of the picket line, slap the scab, scorn the bosses and whoop it up for the Farmer-Labor party. The section of "topical-political songs" (e.g., the "Ballad of Harry Bridges") has the same general import. The whole has a little too much of the flavor of propaganda to rate as a bona fide collection of folk music, but enough of the genuine folk quality to appeal to those who are interested in this field. Besides, propaganda may be good folklore.

THE PROSE OF OUR KING JAMES VERSION, ITS ORIGIN AND COURSE OF DEVELOPMENT. *By M. Ellsworth Olsen. Review and Herald Pub. Association, Washington, D. C., $3.00.* The thesis is that the style of the King James Version represents a specific "sacred dialect." This distinctive dialect was gradually developed through the efforts of many men during a period of more than two centuries. It reached its perfection in the 1611 version. One of its merits is the solemn feeling of antiquity which it conveys. Another is the euphony of its language. This very real excellence, unfortunately, the author repeatedly calls "euphuism"—a word with a very different meaning and one which he certainly would not use in this connection if he knew what it meant. Dr. Olsen holds that the 1611 version was "not a revision but a translation." The committee which did the work seemed to think otherwise. The first rule which they adopted to guide their work was: "The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit." And in commending their work to the Synod of Dort a few years later they wrote: "We were given notice that a completely new version was not to be furnished, but that the old one, long received by the Church, was to be purged of all blemishes and faults." Dr. Olsen has the impression that, while there are many books on the history of the English Bible, "there are none dealing at all fully with the origin and development of its prose style." In this he is mistaken. There is such a book, much better than his own, and dealing much more thoroughly with this very theme. It is: *The Literary Lineage of the King James Bible,* by Charles C. Butterworth (University of Pennsylvania Press, 1941).

THE SINGLE FLAME. *By Mae Winkler Goodman. American Weave Press, Cleveland, Ohio, $2.00.* This poet's verses are being published in many magazines, and The Christian Century has had the privilege of presenting many of them to its readers. This book, her first, includes forty-five sonnets, most of them on the theme of love, that "single flame." Unlike many sonnets, Mrs. Goodman's are not stodgy, but are replete with bright images, and she has a philosophy that gives her work significance. The book has an understanding foreword by E. Merrill Root.

W. E. G.

CORRESPONDENCE

Blind Christians?

SIR: "Whose Holy Land?" (Jan. 14 issue) is a clear and detailed report on what Christians in the Near East are doing as regards the U. N. decision on Palestine. It is certainly a factual report since every statement is supported by quotations from responsible sources. And yet the report must surely be a libel against thousands of Christians.

Mr. Root begins with the flat statement—amply sustained in the article—that "anyone who goes to Palestine in the hope that Christians there will have a special light on a 'Christian solution' for the crisis, is in for a disappointment." And what a disappointment! With so rich a variety of sects are the Christians in the Holy Land so poor in the knowledge of elementary Christian teachings? If they have forgotten Leviticus and Deuteronomy they ought to know Matthew and Mark.

Nowhere in Mr. Root's report is there an indication of interest in spiritual values, human implications, simple justice, ordinary decencies. His comment, "Indeed it is easy to become discouraged at the way Arab Christians subordinate their faith to politics," is a gross understatement in the light of his own findings. And why is the charge made only against the Arab? The Near East Christians, again on the basis of Mr. Root's report, are apparently chiefly preoccupied with churches and buildings and missions and vested interests and expediency. Especially expediency.

A large part of the article deals with the "question of sacred spots." Not a word about poverty, disease, illiteracy. Not a syllable about injustice, but "on this question of sacred spots there is more agreement than may first appear." Can it be that these sacred spots completely blur the vision of Christians in the Near East?

Whose holy land? Theirs who can and will make it blossom once again, who will provide health, homes, education, and faith in the dignity of man to its inhabitants. To do this has not and need not affect the integrity or the freedom of a single individual —Jew, Christian or Moslem. It need not affect any of the three faiths unless paving the streets of Bethlehem or providing a sanitation system in Jerusalem is sacrilegious.

I wish that Christian leaders in the Near East could see their position as clearly as our Mr. Dooley would have seen it—without spots, whether red or black or sacred. Mr. Dooley's friend, Mr. Hennessy, asks, "What d'ye think iv th' man down Pinnsylvanya way who says th' Lord an' him is partners in a coal mine?" "Has he divided th' profits?" asks Mr. Dooley.

Congregation K.I.B. Sholom, GERSHON HADAS.
Kansas City, Mo.

Christians in Palestine

SIR: The article by Robert Root in your January 14 issue presented a very objective analysis of the situation in Palestine from the Christian standpoint. I had the privilege of spending several weeks in Palestine in the early part of 1947, at which time all the facilities of both the Arab Office and the Jewish Agency were offered to me. I came away convinced that it was high time that Christians of the world should recognize their stake and strategy in Palestine. Beyond the fact of the 130,000 to 140,000 Christians among the Arab population of Palestine and the approximately 2,500,000 Christians in the nations of the Arab League, there is the more important consideration of the future of the Christian ideal and philosophy, not only in Palestine but in all the rest of the Arab world.

Jesus himself lived in a foreign-dominated Palestine where a movement to restore a Jewish state was in process of development. Some desired that he be the leader of the movement; indeed, many thought that was his goal. There were Jewish terrorists in Palestine even then and the progenitors of the present-day Palestinians were there too. In the midst of such a situation Jesus evolved the only possible solution to the problem presented. In dealing with the present-day Palestinian question, Christians should recognize his solution as final.

What was Jesus' solution to the problem of Palestine? It was the same solution which another Asian, Mahatma Gandhi, speaking at the recent Inter-Asian Relations Conference, called the only hope of renascent Asia: that all relationships of men with each other, on whatever level, must be based on love for each other. The Kingdom of God must come on earth. There are no chosen or separate races; there is only the brotherhood of men. This brotherhood precludes any idea that the interests of one blood, one people or one nation are ever paramount to the interests of all the people. It remains today the only solution to the problem and both Jew and Arab must come to recognize this fact. "Every kingdom divided against itself is brought to desolation."

Should Palestine be partitioned permanently, it is quite possible that the Arab section of Palestine will eventually find federation with some of the neighboring Arab countries, a fact which would have a tremendous effect upon the Christian population. At present Christians are high in the councils of the dominant group in Palestine. Should Palestine become confederated with Syria, or more likely with Transjordan, they would become an insignificant minority. Mr. Root well indicated what might be the future if Arab Palestine should unite with Transjordan.

I think that it is quite possible that Christian Arabs will receive better treatment in the Jewish state than will Christian Jews. I am interested to note that the public relations director of the Jewish Agency told Mr. Root that the Jews will subsidize churches, mosques and synagogues alike and support their activities. When I raised with the Jewish Agency the question of the possibility of a Christian *kibbutz*, I was told that it would not be looked upon favorably, that it might conceivably be allowed land but that it was not felt that the Jewish Agency would be able to put money into such a venture because of the strong opposition which would come from the Orthodox settlements. Is it to be expected that the Orthodox leadership will change its viewpoint because of partition? I doubt it.

Mr. Root has told of the fact that Christians meet in private houses in Tel Aviv because the city will not permit a church. He might have described the difficulties with which the United States army was confronted when it attempted to establish a chapel in Tel Aviv during the war period.

May I correct Mr. Root's statement that I "was sent to investigate for the International Missionary Council"? My trip to Palestine was as a representative of the Methodist Board of Missions. I was also requested to observe and report to the committee on work among Moslems of the Foreign Missions Conference of North America.

Board of Missions, Methodist Church,
New York, N. Y.

GARLAND EVANS HOPKINS.

The Nature of Concordats

SIR: In your comment, "The Pope on Church-State Relations" (Feb. 4), there is this statement: "In nations which approach the Catholic ideal, state support for ecclesiastical activities is regarded as a *sine qua non* for church approval." Since the statement may occasion some misunderstanding, you will want to inform your readers that the concordat with Portugal, concluded on May 7, 1940, contained no provisions for such support; the Vatican *concorditer* agreed that the Portuguese church should be self-supporting. Obviously, a concordat is not an "approval" of a "government"; the Catholic Church does not undertake to approve forms of government (which is a political matter left to those who are governed), but simply to live with them and cooperate, where mutually agreeable, on a free, contractual basis. However, a concordat is a form of union of church and state. And I merely want to point out that the "state financing of the hierarchy and clergy" of which you speak—and of which, incidentally, there seems to be no mention in the text of the pope's address as I have it at hand—is not inherent in the notion of union of church and state.

At times, of course, concordats contain provisions *de cleri dotatione*, in societies where (believe it or not) the Catholic Church is popularly regarded as a good social influence, and where consequently her support has been the historic policy of the state and a matter of historic right on the part of the Catholic Church. However, any jurist would tell you that such provisions are quite accidental and peripheral to the notion of union of church and state, and, when made, are made freely; a concordat (again believe it or not) is not a kind of shotgun alliance. Your implication that such financial arrangements are somehow part of "Catholic dogma" is quite false. I might add, too, that they have nothing to do with separation of church and state, either. In Belgium, for instance, there is separation of church and state, and also a budget of cults, in which Catholics, Protestants, Anglicans and Jews participate. I simply point out these things as facts, realizing, of course, that it is very necessary for your polemic purposes to identify union of church and state with state support for religion.

Woodstock College, Woodstock, Md.

JOHN COURTNEY MURRAY, S. J.

Fosdick as a Prophet

SIR: Rabbi Philip S. Bernstein certainly took a flight into the blue in his attempt to answer Rabbi Morris Lazaron when he brushed aside the latter's most excellent study as academic because "the conscience of the world organized in the United Nations has spoken." That certainly is a romantic façade for the political skullduggery that brought about the U.N. attempt at partition in Palestine.

Writing in 1927, Dr. Harry Emerson Fosdick evaluated Zionism as follows: "If the generous ideals of a moderate Zionism become dominant, coupling Arab and Jew alike in plans for a rejuvenated Palestine, then there will be hope. But if a chauvinistic, arrogant, political Zionism obtain control, what started out as a fair dream of a better future for the Jews may easily become one of the greatest Jewish tragedies in history."

The virulent reaction to Rabbi Lazaron's moderate and reasoned study and the day-to-day headlines from the Holy Land most surely confirm the 20-year-old prophecy of Dr. Fosdick as arrogant Zionists rush headlong in pursuit of blind nationalism.

First Presbyterian Church, Lake Forest, Ill.

ROBERT G. ANDRUS.

Lots of Interviews

SIR: I read with interest Rabbi Bernstein's article in the Century for February 4. I wonder of what value his testimony is when he can say, "Between May 1946 and August 1947 . . . I talked with over 100,000 Jewish displaced persons. I did not meet a single anti-Zionist among them." This is a period of 14 months, is it not? That means 420 days. This would mean 240 interviews every day long enough and personal enough to discover each man's thoughts on a controversial issue. And I suppose Dr. Bernstein had other things to do during those 420 days. No wonder the custom of cross-examination of witnesses has arisen in the law courts!

Severna Park, Md.

HENRY SEYMOUR BROWN.

We Were Superficial

SIR: Your editorial on "The Soviet Union and World Government" does a remarkable job of overlooking the real, vital factors involved in Russia's attitude. None of the six reasons mentioned in your editorial really hits the bull's eye. There are things inherent in the Russian mind that must be considered if we are truly to understand her attitude toward world government.

For example, two months ago Russia put a ban on Thornton Wilder's play, "Our Town." Why? Because it has some sort of political doctrine? Because it says something incriminating about the Soviet Union? Because it is a defense of capitalism? Not at all. Russia's only reason for putting a ban on that play was that it glorified family life.

The question is this: If a nation considers it evil to act in, or look upon, a play which pays tribute to wholesome family life, then how can it be expected to understand what "cooperation"

means in a United Nations Assembly? The family unit, and the type of life inherent in it, is basic not only to a democratic government but to any type of government which requires the mutual aid of people. If there is to be "one world," then we must live together as a family. But if within the Soviet Union there is no respect for the family unit, then how can there be the slightest insight into, or appreciation of, a world family of nations?

When some of these things are seriously considered, it is plain that the reason for Russia's attitude is much more deep-seated than are the mistakes of other nations in dealing with her.

First Methodist Church, HAROLD W. HEWITT.
Glidden, Iowa.

Smaller vs. Larger Loyalties

SIR: While attending convocation at Bangor Theological Seminary recently I got an interesting side line on the proposed merger of the Congregationalists with the Evangelical and Reformed Church. While the convocation was on, the Congregational ministers present held a meeting to discuss the merger. I was surprised at the opposition that developed. I was informed that a number of old-line New England Congregational churches will withdraw from the Congregational Council and form their own associations if the merger becomes a fact.

Believe it or not, the men most loud in opposition to this merger were those who through the years have been most vocal in favor of church union. It would be interesting to know the reason for such an attitude. When it comes to federation I find that it is the fear that one denomination or the other will lose a church. If folks will come in with us and be Methodist or Baptist that is all right, but if we want them to conserve the rights of each in the larger interest of the Kingdom then the trouble begins. I am very much afraid that our loyalties are the little ones. The smaller absorbs the larger.

Community Church, WARREN E. MESLER.
Wayne, Me.

On 'Protestants United'

SIR: I read with interest the manifesto of the newly organized "Protestants and Other Americans United for Separation of Church and State." First of all, there definitely should be more careful consideration given to the problem as to just in what areas the church and the state should be separated. Control of the church by political figures is abominable. We might well blush with shame at the lack of separation between these two institutions during war. It was not that the state directed the church, but that the leadership of the church sold out to the state. Some of these leaders have listed their names on the committee responsible for this manifesto.

But there are definitely times when the church should encourage to the fullest extent the direction of the state's affairs. The proposed objectives of this new group indicate their approval of this, but their principles might be so construed as to reject it. Taking away the cloak of a lot of words, the skeleton which is left by this manifesto is nothing but a strong disapproval of the encroaching power of the Catholic Church, specifically in the realm of parochial school education and its support by public funds. I am personally in agreement with the general stand of this committee opposing parochial school support from taxes. But I do not feel that the committee have placed their objections upon firm ground. The use of the timeworn slogan, "Separation of church and state," to defeat the Catholic advance is both misleading and a poor argument for the true objection the committee promotes. The real objection which all churches should raise to the Catholic strategy is that it is so completely favoring one single church.

With regard to our sending an ambassador to the Vatican, we can readily see the advantage politically for such a course. The presence of a special reporter delegated to Rome clearly points out the apparent strength and actual weakness of the Catholic Church. It is the same with every dictatorship no matter whether or not it is founded upon military power or the towering might of religious fear. Our real objection to the attendant in Rome is on the grounds that we should oppose any ambassador to any dictator regardless of what church he belongs to. It is just as divergent from the American spirit of democracy to "recognize" Methodist Chiang Kai-shek as it is to carry on a similar course of action with Catholic Pius XII.

Let me say again, the position of this committee in general is one that commands our attention. However, we need principles more basic than those proposed from which to begin taking action.

Methodist Church, WILLIAM C. SIMMER.
Lisbon, N. H.

The Dangers of Irony

SIR: I am at a loss to understand your editorial in the February 4 issue on the Anti-Saloon League. How can you say that we have a saloonless nation? In my home town in Illinois, Kewanee, we had a short time ago over 40 taverns, as they are called, and if they are not worse than the 21 saloons we used to have, then my eyes and ears deceive me. And when you give the late President Roosevelt credit—well, I had better not talk about that subject. Kindly let me know if you really mean this editorial.

Long Beach, Calif. OSCAR O. PETERSON.

The Conover Creed

SIR: The editorial of January 28 entitled, "The Embattled Mr. Conover," has brought us a great volume of comment. People do read The Christian Century!

Mr. Conover does not feel so terribly embattled because the clients of the Interdenominational Bureau of Architecture, numbering in 1947 more than 2,000 churches, besides the individual pastors, theological seminaries, pastors' schools, architects' meetings, have not rejected to a noticeable degree the findings and suggestions offered in the situations presented.

The Interdenominational Bureau of Architecture is not a one-man affair. Forty national executives of denominational boards direct its work. After an association extending over the past 28 years with this group, during which the personnel has numbered more than one hundred executives, I can say that there has been unanimity of attitude regarding church architecture.

The writer is not bound to only one type of expression in architectural design. This briefly is and has been his credo in this matter:

1. Architectural design should be a living, evolving expression of aspiration, devotion and reverence, in many languages and dialects, but all must be freed from merely materialistic and secular tones.

2. A designer while reverently working in the spirit (not the style) of the Gothic, the Renaissance or other noble expression, all of which are capable of an infinitude of variation, can—if he has what it takes—create designs that are completely adaptable to "modern" materials and methods and yet present an atmosphere conducive to Christian experience which itself streams from a mighty past.

3. A church or a house may contain every gadget and convenience produced by modern invention and still in design have a religious or a homelike expression.

4. The design of the interior of a church or church school has a function, but it is not the function of a night club, an indoor circus or a theater.

5. The design of the exterior of a church has a most important function and one that is very different from that of a secular building.

We want a functional architecture but we also want an understanding of the functions of a building for religious experience and work. At this moment plans are being prepared for more than $650 million worth of new church buildings and equipment for Protestant churches in the United States. The church has not prepared itself for the far-reaching involvements inherent in this stupendous enterprise.

Interdenominational Bureau of Architecture, E. M. CONOVER, Director.
New York, N. Y.

NEWS of the CHRISTIAN WORLD

I.C.R.E. in 26th Annual Session

1,100 Religious Educators Ponder Their Tasks—Establish New Commission on Relation to Public Schools

GRAND RAPIDS, MICH., Feb. 14.—Choosing to meet in Grand Rapids because Negroes could be entertained there on an equal basis with other delegates, 1,100 religious education leaders from the United States and Canada convened in this Michigan town Feb. 8-14 for the 26th annual meeting of the International Council of Religious Education. Dealing with the theme, "For the Atomic Future—Teach Christ," 18 sections met separately Monday through Wednesday. The business of the council proper was transacted Friday and Saturday by its 373 members. Thursday was devoted to necessary meetings between the sectional discussions and the official sessions of the council.

To Continue Teaching Mission

Educational evangelism, weekday religious education and the church's relation to the community were subjects claiming the delegates' chief attention. The main joint evening session held Monday at Fountain Street Baptist Church was designed to stir the educators to an awareness of their evangelistic responsibility. Brief reports were made by men from four communities who participated in various capacities in the National Christian Teaching Mission held last year under the leadership of Harry C. Munro. All testified to the effective results obtained from the mission program, which provides a combination of community survey and evangelistic follow-up. The International Council reports that the teaching mission will be carried on indefinitely, though under new leadership, since Dr. Munro has accepted the professorship of Bible at Brite College of the Bible, Texas Christian University. His successor will be H. H. Kalas, executive secretary of the Iowa interchurch council.

On 'Released Time'

The delegates hoped that while the council was still in session the Supreme Court would announce a decision on the "Champaign case" testing the constitutionality of a plan whereby public school buildings are used for religious education on released public school time. The weekday religious education section was especially eager to plot plans for the future in the light of a definite decision. "Whatever the decision," declared Erwin L. Shaver, the council's director of weekday religious education, "we must move into higher standards in whatever weekday teaching we undertake." Dr. Shaver stated that 1,200,000 Protestant children are now receiving instruction on released public school time. The delegates seemed to approve "released time," but many were aware of the need to safeguard the principle of separation of church and state. One of the most significant actions taken during the business session was the appointment of a committee on religion and public education and authorization of research and discussion on the subject. Under the chairmanship of Dean Luther A. Weigle of Yale Divinity School 30 prominent churchmen will work out principles for relating religion and public schools without violating the Constitution's requirement for separation of church and state.

At the all-council fellowship luncheon, central event of the proceedings, the annual Russell Colgate distinguished service citation for outstanding contributions to the cause of religious education was presented to Robert Garrett, Baltimore investment banker and prominent Presbyterian layman.

Adopt Largest Budget

The largest budget in the council's history, $616,628.55, was adopted. It will be the task of Philip C. Landers, associate general secretary, to raise it. Luther Wesley Smith was re-elected chairman of the board of trustees. Arlo Ayres Brown, president of Drew University, was honored for his nine years of service as chairman of the council's governing body. Elected to succeed him was Paul Calvin Payne, general secretary of the Presbyterian Church, U. S. A., Board of Christian Education. Roy G. Ross was elected to his fourth four-year term as general secretary. Congressman Ralph W. Gwinn of New York city was re-elected president of the International Association of Daily Vacation Bible Schools at its 40th annual meeting, held in connection with the sessions of the council.

The constitution of the International Council was revised so that it would be in line with current practices of the organization. One change requires that one-fourth of the representatives from member bodies must be lay people. The publishers' section reported the organization of the "Protestant Church-Owned Publishing Association," purpose of which is to promote good trade relations and to watch legislation of interest to publishers. Plans for the establishment of a Protestant radio commission, which for the present will be administered by the Federal Council of Churches, were announced.

Hear Prominent Speakers

At general sessions during the week addresses were given by Charles W. Gilkey, former dean of the University of Chicago chapel; O. Frederick Nolde, director of the Commission of the Churches on International Affairs; Will W. Orr, pastor of Westminster United Presbyterian Church, Des Moines; and Wilbur LaRoe, Jr., attorney of Washington, D. C., and moderator of the Presbyterian Church, U. S. A. Harold E. Stassen, president of the council, received an ovation when he was introduced at the fellowship luncheon. His only part in the public proceedings was to offer the invocation on that occasion.

No high peak of interest emerged from the sessions of this 26th annual meeting of the International Council. There was, however, a sustained and lively interest in all deliberations and a sensitive awareness of the unprecedented crisis that the world faces today.

G. MERRILL LENOX.

Presbyterian Men Form New Agency

Meeting in Chicago, They Set Up Body to Coordinate All Local Activities, Promote Lay Participation

CHICAGO, Feb. 14.—Three hundred and seventy Presbyterian laymen representing 240 presbyteries met here this week and formed a National Council of Presbyterian Men. Purpose of the new agency is to "encourage Presbyterian men . . . to sustain and enlarge the work of the local church; take an active part in the work of presbytery, synod and General Assembly; and help the local church in fulfilling its responsibilities to the worldwide mission of the church." The men who met here were determined that no longer should it be true that, as one of the speakers stated, 500,000 of the 800,000 Presbyterian laymen are "members of the church in name only." In five commissions they considered specific fields in which laymen might make definite contributions to the task of their church, and how they might work to bring about a dedication to renewed service for the whole Kingdom of God.

Careful Preparation

The new organization has been in process of formation since the General Assembly of 1944, when a committee was appointed to study means of developing lay activity. The election of a layman, Wilbur LaRoe, Jr., as moderator last summer spurred interest in the project. The National Council will coordinate the activities of men's organizations, devise means of extending their influence both locally and nationally, and foster the extension of lay interest in the work of the church. Presbyterians will be encouraged to serve Jesus Christ not only in the church but in their daily vocations.

Charles J. Turck, president of Macalester College, St. Paul, Minn., who served as chairman of the study committee, was elected to head the new body.

A Crusading Spirit

Throughout the sessions there was evident a crusading spirit which, delegates are determined, will be translated into renewed devotion and activity throughout the laity of the denomination.

In his appeal to the delegates, Moderator LaRoe urged that men take the church more seriously, work to build up Christian communities, undertake a world missionary program, streamline church organization so that executive leadership is continuous, relieve the local minister of many administrative responsibilities and guarantee adequate budgets. Stirring addresses were given by John A. Mackay of Princeton Theological Seminary; Louis H. Evans, pastor of First Church, Hollywood, Calif., the largest in the denomination; Charles H. Albers, business man who heads the "world mission associates" of Chicago; Mrs. John M. Irvine, who as president of the denomination's women's organizations challenged the men to match the achievements of these groups; William Barrow Pugh and John Foster Dulles.

THOUGHT-PROVOKING BOOKS

Render Unto the People

(Umphrey Lee) . . . "I wish to call attention to a vastly significant book, *Render Unto the People*, by Dr. Umphrey Lee, president of Southern Methodist University. Dr. Lee faces the realities of the universally current distortions in thinking about the state in relationship to the mind and character of the individual. . . Dr. Lee's book is a warning to those who refuse to see the fundamental causes of the debacle in Europe." GEORGE E. SOKOLSKY, *New York Sun.* **$1.50**

An Approach to the Teaching of Jesus

(Ernest C. Colwell) . . . "This is a vital and sparkling little book. Its value lies in the vividness of its presentation of the radical nature of the teaching of Jesus. It is refreshing to find such a presentation in which the author frankly accepts what G. K. Chesterton called the 'gigantesque' character of the words of Jesus."—*The Review and Expositor.* **$1.25**

Darkness of the Sun

(Richard T. Baker) . . . "Richard Terrill Baker examines the whole picture of Christianity in Japan and its 'slave countries' . . . His book is valuable in picking out the basic pattern from a crazy quilt of facts."—*Newsweek.* **$2.50**

Christ and Man's Dilemma

(George A. Buttrick) . . . *'Christ or Chaos'* is no longer a hysterical or histrionic plea, declares Dr. Buttrick. In words flaming with the urgency of his message, he sets forth the need for Christ in the world. "He deals with business, our machine age, education, and other vital matters with a sense of great urgency. This book is a real challenge."—*The Witness.* **$2**

White Man—Yellow Man

(Arva C. Floyd) . . . "For anyone who wants to understand the background for the friction between East and West which led to the vicious attack on Pearl Harbor, a 'must' reading is Arva C. Floyd's *White Man—Yellow Man.* This book packs in a scant 200 pages a concise history of the white man's conquest of the East and the yellow man's reaction to this imperialism."—*Pittsburgh Courier.* **$1.75**

World Christianity *Yesterday • Today • Tomorrow*

(Henry P. Van Dusen) . . . "Dr. Van Dusen has written the most useful comprehensive book about the ecumenical movement. He brings to this subject rare understanding both of the world mission of the Church that has been associated with 'missions' in the narrow sense, and the ecumenical movement that has had its center in the older churches of Europe and America."—*The Pastor.* **$2.50**

Common Sense Living

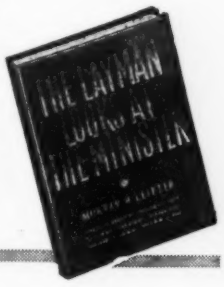
(Herbert W. Hansen) . . . "The purpose of this book is to show how to live the Christian life at its best—how to apply good sense and the basic truths of the Bible for a more abundant life than is possible in any other way. It is written in non-technical language, and is filled with suggestions which help the minister and counselor in pointing out simple, easily applied ways in which anyone can make his life fuller and more rewarding."—*Pulpit Book Club.* **$1.50**

Racism: *A World Issue*

(Edmund D. Soper) . . . "This is a splendid book through which to discover that Racism is not confined to any one particular country. It is something which is global. Its blighting effect is to be seen in many areas of life, the economic, religious, political and social. . . . It should be read by minister and layman."—*Church Management.* **$2.50**

The Layman Looks at the Minister

(Murray H. Leiffer) . . . "The widespread interest in the cultivation of lay readers makes this book very valuable. Ministers who are afraid to discover what laymen and women think should not read it. This treatment of an important subject is a fine blend of (1) an opinion poll of thousands of laymen and women and (2) an able evaluation of these observations by an astute churchman and teacher."—*International Journal of Religious Education.* **$1.50**



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Refuses to Stand Trial in Moscow

Archbishop Theophilus of San Francisco Says Summons from Russian Church Will Be Completely Ignored

SAN FRANCISCO, Feb. 11.—Metropolitan Theophilus, Russian Orthodox archbishop of San Francisco, has announced that he will not heed the summons to return to Moscow to be tried in a Russian church court for refusal to pledge allegiance to the Soviet government. The Russian Orthodox Church of North America has been independent of the Moscow patriarchate since the First World War, and its recent *sobor* of bishops at the home of Metropolitan Theophilus (its official head) reaffirmed its independence, although recognizing the existence of the Russian church. Reports from Russia had it that the metropolitan and four other bishops would be summoned to Moscow for trial because of "stubborn attempts to split the church." In an official announcement to the press after receiving his summons, the metropolitan said: "The demand will be completely ignored. All this is done to please godless authorities. . . . It is not legal."

* * *

Bishop Baker Deplores Disunion At Local Level

In his address to the annual meeting of the San Francisco council of churches Jan. 29, Methodist Bishop James C. Baker expressed serious doubt as to the extent of interchurch cooperation at the local level. Cooperation is the expected order of the day at "top levels," admitted Bishop Baker, who has served as president of the Foreign Missions Conference and in other interdenominational and international capacities, but he isn't so sure that this spirit has penetrated to the local level. "It has been said that too often the church has been about 20 years behind the best thought of our time," he remarked. "I do not think this is true at the top of the ecumenical movements today, but I do think we need to examine whether it is not true of our local churches. How often do *they* keep pace with the best secular thought, such as that expressed in the report of the President's Committee on Civil Rights?"

* * *

Scores Press Libel of Church Groups

In another part of his address, Bishop Baker criticized the great newspaper chains for "daring to libel whole church organizations and individuals," and voiced a hope that they might soon have the opportunity to "repent in court." "There are things happening in our own nation which are as fearsome in their possibilities as anything that happened under the nazi tyranny," he said. Only a few days before, the California conference division of the Methodist Federation for Social Action in its meeting in Alameda had voted its confidence in the leadership of Jack McMichael, secretary of the national organization, which was under fire from the press at the time of its recent meeting in Kansas City. The California chapter of the federation made plans for a rural labor seminar to be held at the Clay Street Church in Stockton next summer, and for two labor and religion meetings in the Bay area. After hearing an address on conscription by Gen. H. C. Holdridge, the meeting went on record as opposing the proposal for U.M.T.

* * *

Henry S. Coffin Appeals For Organic Union

Speaking to the annual meeting of the Northern California-Western Nevada council of churches in Oakland Jan. 23, Henry Sloane Coffin put his influence solidly behind the move for organic union of the Protestant churches. Dr. Coffin, who recently visited the Orient, declared that the union of churches in south India could become the model of such organic union. He said that some of the "toughest legal minds of the Anglican and Scottish churches" had helped to draw up the constitution for the new church and he declared that it could be improved upon only in minor details. He would have American churchmen study the document with a view to putting it into force in this country.

* * *

Hold Centennial Observance in Gold-Discovery Site Church

The church's part in the formal opening Jan. 24-25 of California's three-year celebration of its centennial was carried out the second day in Emmanuel Community Church in the little hill town of Coloma, where gold was discovered in 1848, two years before the area became a state. Emmanuel, organized July 8, 1849, was the first church in the "diggins," and some claim that it was the first fully organized congregation in the California Methodist conference. The present building is one erected by the Episcopalians in 1855, but after losing their own church by fire the Methodists also conducted their services there. After 1870 it was used by both denominations, and in 1921 the property was deeded to the Methodist conference on condition that it be restored and kept in repair.

* * *

And So Forth

Religious groups in the area have joined in the effort of San Francisco's P.-T.A. members to get action on "crime and horror" radio offerings for children, an effort so far restrained by certain state P.-T.A. regulations. Formal statements protesting the programs have been released by Hughbert H. Landram, executive secretary of the San Francisco council of churches, Bishop Karl Morgan Block of the Episcopal diocese of California, Roman Catholic Archbishop Mitty and Rabbi Saul E. White of Congregation Beth Sholom.

San Francisco's civil service commission reports that "there is reason to believe that a systematic and planned effort is being made to infiltrate Communists and Communist sympathizers into city and county service." The president of local 503 of the United Public Workers' Union, at which the charges were aimed, has made a flat denial in a letter to the board of supervisors.

Oakland and seven other East Bay communities are joining in the Bible-reading crusade being conducted by the American Bible Society. Local newspaper and advertising agencies have cooperated in publicizing the crusade.

W. EDGAR GREGORY.

Secret Ballot to Precede Strikes

New Victoria Law Requires Procedure When Any 'Essential Services' Are Concerned in the Dispute

MELBOURNE, AUSTRALIA, Feb. 1.—Shortly before last month's tram strike in this city was settled, the Victoria state parliament passed a bill providing that no strike shall take place in "essential services" unless a secret ballot of the workers concerned has first been held. The bill is designed to replace spell-binding by the more thoughtful procedures of normal democracy. Since the law has not been "proclaimed" it is not yet operative, but its psychological value is great. The Hollway cabinet has agreed not to put the law into effect before consultation with the trades hall council, which represents middle-of-the-way unionism. The promise greatly enhances the status of this body among unionists. Last year Queensland's Labor government passed similar legislation, and has made use of it.

* * *

Strike Ends in Victory For Moderates

The tram strike continued for two weeks, costing the workers $200,000 and the tramways board nearly twice as much. The dispute, which arose when a militant group of the men demanded a five-day, 40-hour week immediately, ended in a sound rebuff for the left-wing leaders, a victory for the moderates, and what seems to be a good working agreement of mutual trust and respect between the trades hall council and Victoria's non-Labor government, which is a recently formed combination of liberal and country parties. The men have gone back to work under exactly the same conditions as prevailed before they walked out, but with the promise that they will have the new "week" by April 15.

* * *

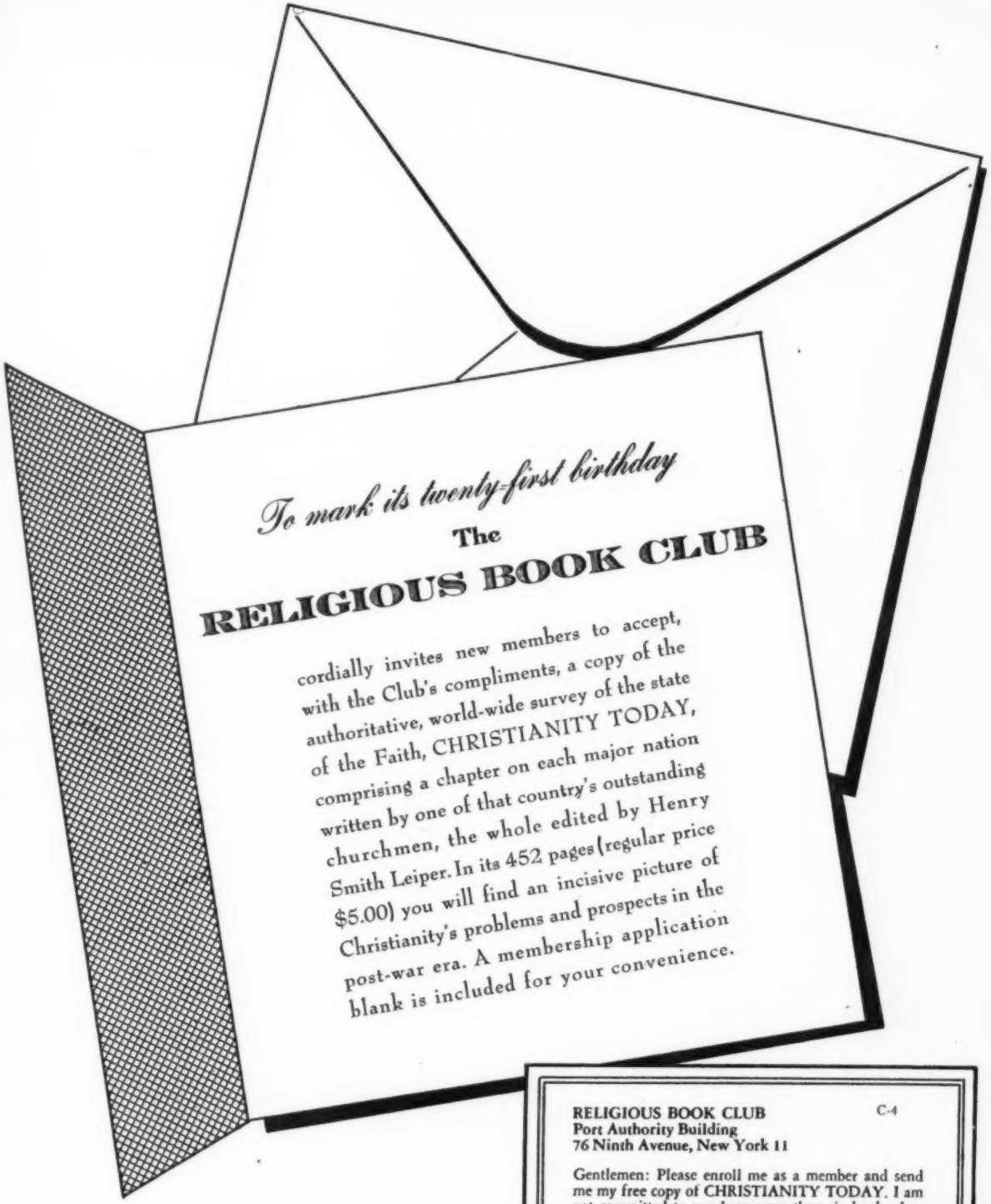
India's Strife Not Reflected On Cricket Team

On the Indian test cricket team, now visiting Australia, are one Christian, one Sikh, one Parsee, two Moslems and a number of Hindus. Yet its versatile captain, Lala Amarnath, declares that he could not wish for a more friendly group. It is hard to say how far this happy result has been brought about by the inherent nature of cricket as a sport, and how far by the efforts of the genial Amarnath. Don Bradman, Australian test captain, has won the admiration of the visitors not only by his brilliant play but also by his quiet incidental coaching of their team. Often after a game Bradman takes time to point out to the Indian players errors they made in their play and shows them how they might correct the errors.

* * *

University Branch Turns Out Better Students

What is for us a pioneer experiment in the decentralization of university teaching has yielded its first crop of examination results, to the delight of all concerned. Nearly a year ago Melbourne University, faced with overcrowding in its medical, dental,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The Woman's Press

600 Lexington Ave., New York 22, N. Y.

engineering and science departments, established a branch for first-year instruction in an unused airforce training school at Mildura, 350 miles north. Instruction for the 500 students is handled by a teaching staff of 50. The superior records made by these students as contrasted with those of students carrying on the same studies in the metropolitan area are being credited to the fewer distractions, more exercise and fresh air, smaller classes with consequent better teaching, and more direct and constant access to instructors.

* * *

Observer Discouraged About Australian Church Union

C. Irving Benson, superintendent of Wesley Church in this city, has just completed 25 years as a weekly columnist on one of our daily newspapers. Reviewing the period, he says that his greatest disappointment has been in the matter of church union, which he feels is farther off today than when he began his writing career, in spite of the encouraging cooperation among some of the churches. Dr. Benson declares that in his opinion the most significant religious development in the past quarter-century has been the rise of the "Oxford groups." This correspondent would agree with Dr. Benson that the prospects for church union are discouraging in some parts of Australia, but this is certainly not true everywhere. For instance, in New South Wales the movement for some kind of union among Methodists, Presbyterians and Congregationalists is impressively gathering weight, and may influence other areas.

* * *

And So Forth

The nine large factories of the commonwealth munitions department have to a large extent changed over their production from war to peace, from guns to golf clubs. The goods is sold in bulk to manufacturers and contractors.

The Lambeth conference in England next summer will have presented to it a report on the results of some 15 years' informal consultations in Australia by Anglican and Methodist leaders on the reunion of the two churches. The report, in which points of agreement and disagreement are set down clearly and irenically, covers the church, the gospel, the sacraments, the ministry and the episcopacy.

Alcoholics Anonymous now has in Sydney more than 1,000 members, grouped in 13 district clubs. Of this number, 300 are women.

The airways fare war continues, with illusory benefits to travelers. In its first operational year the government-owned Trans-Australia airline, which has been largely responsible for the cutting of rates, lost more than $1,500,000.

ALLAN T. MCNAUGHTON.

French Protestant Center Aids Homeless Waifs

An orphanage for homeless, wandering waifs has been established at Pomeyrol, Christian center for retreats and conferences maintained near Marseilles by the Pastors' Association of France. Some physical equipment for the orphanage, which is under the direction of Mlle. Butte, formerly of the Y.W.C.A., has been supplied by the World Council of Churches through its reconstruction department.

Nuns Hold Public School Positions

In New Haven, 22 Teach in Buildings Formerly Catholic-Owned—Third Party Active in Connecticut

NEW HAVEN, CONN., Feb. 11.—In two of this city's public schools 22 Roman Catholic sisters are members of the teaching staffs. Although they wear religious garb, they teach regular grade school subjects and their salaries are paid out of public school funds. In the Hamilton Street school (with 888 pupils and 39 teachers) 15 of the staff, including the principal, are Sisters of Mercy. In the Highland Heights school (with 305 pupils and 10 teachers) 7 of the staff, including the principal, are members of the same order. While the report (published last June) of the evaluational survey made of New Haven's schools by J. E. Butterworth of Cornell University speaks of this as "a very unusual situation" and "not considered desirable," it recommends that this arrangement be allowed to continue during the tenure of the present teaching sisters, and that they then be replaced by regular teachers. Inasmuch as the sisters have life tenure, the situation is not likely to change soon.

* * *

Schools Originally Catholic-Owned

The Hamilton Street school arrangement dates as far back as 1868. Originally this was a parochial school, but when the priest in charge died the church gave the building to the city with the understanding that the nuns were to be retained as teachers and paid by the city. The present teaching sisters hold the same certification, are on the same payrolls and enjoy the same tenure as other teachers in the public school system. The non-Roman Catholic children in this district may attend another school if they wish, but because of the distance factor some continue to attend the Hamilton Street school. Although the sisters do not teach any religion formally, there have been some complaints that they carry on informal religious instruction. The Highland Heights school is conducted in a Roman Catholic orphanage and its administration is paid for out of public school funds.

* * *

Republican Dissidents Seek Party Reform

The long smoldering revolt against the domination of the state Republican party machinery by a few party leaders came into the open Jan. 30 when a group of dissidents, headed by Representative E. Lea Marsh, Jr., met to organize the Charter Oak Republican club. They issued an eight-point program calling for radical reform of the party's procedures and practices. This group of about 50, half of whom are members of the state assembly, plan to work within the party for free and open conventions, a larger voice by party membership in the formation of party policies, and a truly independent legislature.

* * *

Third Party Movement In Connecticut

Significant political stirrings mark the opening in Connecticut of this presidential

election year. In late January Charles E. Calkins of Monroe resigned his $10,000-a-year position as administrative assistant to U. S. Senator Brien McMahon (Dem.) to head the Wallace campaign in this state. At a membership meeting of the first congressional district P.C.A. Feb. 2, Calkins announced that a third party will be formed in Connecticut which not only will support Wallace for President but will go into the city mayoralty elections next year. Plans will be completed at a convention to be held in New Haven March 20. Charging that President Truman's policies are leading the country into open hostilities, Calkins said, "It's Wallace or war."

* * *

Seek to Reduce State Sales Tax

A special session of the state legislature will open the week of Feb. 15 with the primary purpose of revising the sales tax downward. When the sales tax law was enacted last year it was estimated that it would bring in $26,000,000 annually, but $22,000,000 has been collected in the first six months. The Democrats, the C.I.O. and the A. F. of L. are all against the tax. The best guess is however that the Republican-controlled legislature will retain it, reducing the present levy of 3 per cent to 1 or 2, and broadening the exemptions. The governor has been besieged with requests to add other items to the agenda of the special session, including housing, salary increases for state employees and an increase in old age benefits.

* * *

And So Forth

The Yale Divinity School convocation will be held April 13-15. The six Lyman Beecher lectures will be given by Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church; the four Charles Gallaudet Trumbull lectures by Prof. Anders Nygren of the University of Lund, Sweden. There will also be an address marking the centennial of the publication of Horace Bushnell's *Christian Nurture*, which the Yale press had just issued in a special centennial edition.

President Charles Seymour of Yale recently announced the appointment of two divinity school faculty members to full professorships. They are Albert C. Outler, to be Dwight professor of theology, and Ralph L. Woodward, to be professor of pastoral care.

Percy Linwood Urban was installed as dean of the Berkeley Divinity School Jan. 30 by Frederick G. Budlong, Episcopal bishop of Connecticut.

The social and religious program of the state council of churches for imported Jamaican farm workers is now year-round, with a full-time director and a part-time chaplain. During this winter 1,269 Jamaican farm laborers are working in Connecticut and living in dormitories.

E. RALPH WIBORG.

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The Upper Room Radio Parish, Nashville, has prepared a number of 15-minute transcribed radio broadcasts which have been used by more than 600 stations in this country and Canada. Latest addition is a series of six programs designed to be broadcast during the week between Palm Sunday and Easter.

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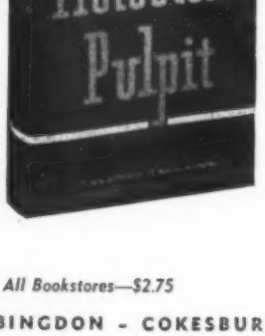

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ABINGDON - COKESBURY

Urge Churches to End Discrimination

Federal Council's Annual Race Relations Message Calls for Recognition of Own Faults, Positive Action

NEW YORK, Feb. 12.—In its annual Race Relations Sunday message, the Federal Council of Churches called upon the churches to recognize that "the disturbing qualities in our own attitudes and behavior are the real germ centers of friction, conflict and riot" and urged them to "practice brotherhood now." "Self-righteousness deadens man's awareness to his offenses against others. . . . the lack of right relations between men shuts them out from right relations with God," the message stated. It recommended that churches lead individuals and groups to study the basic reasons for racial conflict in the United States and asked that they "put into practice such principles, essentially Christian, as those enunciated last June by the President of the United States in his statement that equal rights must be enjoyed by all, without discrimination because of ancestry, religion, race or color."

* * *

Mays Addresses Race Relations Service

"We put our faith in the largest army, the finest navy, the greatest airforce, the perfection of the atomic bomb, the bacteriological implements of war, scientific methods and our industrial might. These, to us, represent God. And that is blasphemy." Thus spoke Benjamin E. Mays, president of Morehouse College, as he addressed more than 5,000 persons gathered in the Cathedral of St. John the Divine to observe Race Relations Sunday Feb. 8. The service, sponsored by the interracial fellowship of New York, a unit of the Protestant council, was led by Bishop Charles K. Gilbert. Others taking part were Earl F. Adams of the council and Alfred S. Akamatsu, pastor of the Japanese Methodist Church, Manhattan.

* * *

Brooklyn Division Elects Negro President

The annual dinner of the Brooklyn division of the Protestant council, which marked the opening of the Protestant fund drive in the borough, brought together an overflow crowd at Hanson Place-Central Methodist Church. One hundred more had to be served at near-by restaurants. At the 119th annual meeting held prior to the dinner, William Orlando Carrington, pastor of First A.M.E. Zion Church, was elected president for 1948. This is the first time one of his race has been so honored. Dr. Carrington is not only prominent in his own denomination, but also a leader in many civic and national organizations. The annual report revealed that during the year two bequests have added $37,000 to the division's endowment funds. More than $15,000 has already been reported in initial gifts toward Brooklyn's $65,000 goal as its contribution to the Protestant fund. Speaker at the dinner was T. Z. Koo, general secretary of the World's Student Christian Movement. Borough President John Cashmore, who attended the meeting, urged the workers to redouble their efforts for the Protestant fund.

* * *

Protestant Commission to Open Hollywood Office

Plans calling for the production of 29 religious motion pictures and the opening of a Hollywood office to cooperate with the movie industry were announced by the Protestant Film Commission at its recent third annual meeting here. Decision to open the office resulted from requests by major producers for information and advice on Protestant views as related to the industry, a spokesman for the commission revealed. One of the series being scheduled for early production by the commission will include films on the "Christian Minister," "How Prejudice Develops," "Missionary Recruiting" and "Christian Education." Another series earmarked for Sunday school use will include "The Church and World Order," "Human Relationships," "Democracy," "The Bible Today" and "Religious Education." Rome A. Betts, general secretary of the American Bible Society, was re-elected president of the commission. Plans to obtain financial donations from private individuals to augment the production fund now supported by cooperating boards were announced.

* * *

Missions Group Congratulates Burma on Independence

The Foreign Missions Conference recently sent to Premier Thankin Nu of Burma a message which read in part: "The [conference] and countless other friends of Burma who have followed the developments of recent months with deep and prayerful concern wish to convey to you, and through you to the people of Burma, our congratulations upon the attainment of self-government, for which you have labored so long and perseveringly. We wish to assure you that the heartfelt interest of the Christian churches and people of North America will continue, with ever increasing devotion to all that concerns the good of Burma and its people, standing ready to share with them our ideals and resources."

* * *

And So Forth

More than 100 church leaders and student volunteers gathered recently for a dinner honoring Winburn T. Thomas, who is retiring as general secretary of the Student Volunteer Movement. Dr. Thomas is to be succeeded by Edward H. Johnson.

Hugo E. Rogers, Manhattan's borough president, declared on his return from a recent trip to Europe that the program of rehabilitation and resettlement has been lost in the mad desire of governments to recruit needed labor from Europe, a practice he labeled as a form of "refined slave labor."

Speaking for the League of Fair Play, Clyde R. Miller this week addressed a letter to Dean Carl W. Ackerman of the Columbia University school of journalism urging that the Pulitzer award made last year to Frederick Woltman of the *World Telegram* be rescinded because of his "deliberate distortion of facts and malicious propaganda" in reporting the recent meeting of the Methodist Federation for Social Action in Kansas City.

J. HENRY CARPENTER.

Ties 'Separation' To Secularization

F. Ernest Johnson Tells Midwest Pastors Church-State Division Supports the Trend Away from Religion

CHICAGO, Feb. 16.—Separation of church and state "supports a trend toward the secularization of life," F. Ernest Johnson, secretary of the research department of the Federal Council of Churches, declared in the course of the Alden-Tuthill lectures which he gave during Chicago Theological Seminary's annual pastors' week Feb. 1-7. In speaking of public support for parochial schools and U.S. diplomatic representation at the Vatican, Dr. Johnson said: "Until the problem is recognized as arising out of the religious deficit in a secular education there is no distinctively religious approach to it—only a secular approach." The problem should be solved, he said, not by absolutes but "experimentally."

* * *

Discuss Church and Community

In other lectures on the church and the modern temper and the church and social action, Dr. Johnson referred to the "bafflement of the modern mind about democracy and world order and the need for specialized Christian ministries to bring about recovery of the sense of Christian vocation in the lives of people in every walk of life, including social work." The general theme of the pastors' conference, the church and the community, was dealt with also in discussions led by a group of resource leaders headed by Seward Hiltner, likewise of the Federal Council staff.

* * *

Sunday Evening Club Observes 40th Anniversary

The Chicago Sunday Evening Club last Sunday night celebrated its 40th anniversary. William P. Merrill, only survivor among those who spoke on the club's program the first year, was prevented by illness from delivering his scheduled address, and his place was filled by James W. Clarke of Second Presbyterian Church, St. Louis. Present on the platform at Orchestra hall, where the services of this unique, nondenominational but thoroughly evangelistic institution have been held throughout its history, were Lilace Reid Barnes, president of the World's Y.W.C.A. and daughter of the late Clifford Barnes, founder of the club; John W. Harms, president of the Chicago church federation; Judge John P. McGoorty, representing Roman Catholics; and Rabbi Richard C. Hertz.

* * *

Club Founded by Layman

The Chicago Sunday Evening Club really began in Paris during the world exposition of 1900. There Clifford Barnes, who as a Yale student had come under the influence of Dwight L. Moody, undertook to do what Moody had done in Chicago during the world's fair here in 1893; namely, to provide a significant, popular religious service for the crowds attending the fair. Later, when he became a member of the faculty at the University of Chicago, Barnes transplanted the plan here, including its main features: enlistment of outstanding laymen to direct it, outstanding music by the city's ablest singers, use of a great central auditorium and addresses by the most representative preachers. Barnes once told this correspondent that no preacher was invited to speak on the platform of the club without being instructed to give a simple testimony to the Lord Jesus Christ and the meaning of religion in his own life. Barnes remained a layman to his death four years ago. Present director of the club is Albert Joseph McCartney.

* * *

Lutheran Students Study Relation to Society

A group of Lutheran graduate students at the University of Chicago, under the leadership of Edward Blenker, National Lutheran Council pastor for students on the campus, has for some months been conducting research as to the part Lutherans may be expected to play in the social, economic and political life of the day. The group, which represents all areas and all Lutheran bodies in this country and Canada and includes students from three European countries, began by rejecting the absolutes of "blueprints from Luther" and of the competency of anyone to offer today the blueprint of a perfect society. It has accepted the thesis that everyone has the responsibility to make a contribution to his community and his world by the character of his life and by constructive activity, but must equally at all times and in all activities recognize that he is involved in sin. The Christian, the group concludes, must never yield to despair or indulge in illusory optimism, but must set about finding practical ways of doing practical things, particularly ways of perfecting men in both public and private life in the understanding and practice of the Christian vocation. There can be few groups that are better informed than this one about the body of Lutheran confessions and culture and about the issues involved in the life of our time.

* * *

And So Forth

As part of the observance of brotherhood month, the Chicago public schools have prepared an exhibit on the brotherhood of man which is on display in the lobby of the public library in the Loop.

The sixth book list, *Reading for Democracy*, issued by the midwest area office of the National Conference of Christians and Jews, is ready for free distribution from the office at 203 N. Wabash Ave., Chicago. Material is classified as non-fiction, biography, fiction and education.

A definitive two-volume history of the Hutterites, who came to America from Russia in 1874 after three centuries of persecution for their religion, has been prepared for publication by A. J. F. Zieglschmid of Northwestern University's department of German. Thus is brought to a conclusion a thrilling episode of literary detective work: Zieglschmid's discovery in a farmhouse near Yankton, S. D.—as the result of a mere hunch—of a manuscript history of the Hutterites down to 1890.

Armin George Weng has resigned as president of the Illinois synod of the United Lutheran Church to accept the presidency of Chicago Lutheran Seminary at Maywood. His resignation becomes effective July 1. CHARLES L. VENABLE.

Buell G. Gallagher
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British Church Repair Crawling

Because of Shortages of Workmen and Materials, Only Emergency Steps Can Now Be Undertaken

LONDON, Feb. 4.—Here and there in the City of London famous churches are surrounded by scaffolds, not for rebuilding purposes but merely to save a tower or a wall from further collapse. For every brick, bucket of cement or yard of steel required, a license must be obtained—an exhausting process and one not too readily forwarded by government departments. Church rebuilding, particularly where the structure is of real value, needs skilled craftsmen, and they are as scarce as material. In cases where the church is damaged beyond restoration, there is to be no slavish reproduction of the old. In many instances the old walls will sustain a new roof, so that the 20th century will be mingling with the 14th or 15th. In Coventry, a committee is at work on a new design for the cathedral to replace the famous fane destroyed by bombs. The design is to be more in keeping with the Gothic style of the original building than was the one previously submitted.

* * *

Churches Far Down on Priority Lists

The other day a visitor to York Minster congratulated the dean on the rapidity with which he was getting the ancient glass restored in the cathedral. "Yes," the dean replied, "we are getting a fresh window back every few months or so. If we go on at this rate we shall have them all back in 60 years' time, and if I want to see the work completely finished I shall have to live until I am 130." Most organizations have been obliged to pigeonhole their plans for any reconstruction which involves men and materials. Here and there a prefabricated church goes into use, and first-aid repairs are being made to prevent bombed buildings from disintegrating completely. Dwelling houses, factories, schools and public equipment come far ahead of churches on priority lists. No one yet knows how much the government will contribute, in cash or in kind, to the ultimate task of reconstruction.

* * *

Britons Mourn Death Of Gandhi

The news of Mr. Gandhi's death coming so soon after his fast had all the air of high drama and tragedy. To many in Britain he appeared as a wily politician masquerading in a cloak of holiness; yet his true value as a man of peace and genuine friendship was widely recognized. That such widely differing men as Lord Halifax and Lord Mountbatten held him in admiration and affection is a tribute to Gandhi's power of mind and spirit—a lesson from the East not lost on us in the material West. I remember the mahatma in England at the time of the round table conference in 1931. He stood in a windy Lancashire market place watching the gray, listless crowds of unemployed. When he was told the amount of their weekly "dole" he smiled ironically. "As much as most of my people earn in a year," he commented.

* * *

Travel Ban Slightly Lifted

Another loophole in the ramparts of our island fastness is opened by the news that, provided they do not spend more than £35, Britons, from May 1, can go to Switzerland again. Currency and the mysterious ways of exports and imports are now stock conversation among us. To move about the world, it seems, you must be an efficient salesman in those lands which have hardened their faces against our goods. So to climb the Matterhorn we must sell motorcars in Zermatt, and persuade the Swiss hotel-keepers to buy British bed linen as well as take our precious pounds. Never was trading more indissolubly linked with an annual fling on the mountains. Incidentally, the lifting of the foreign travel ban will make it easier for British delegates to attend conferences abroad.

* * *

British Churches Observe Moves for Union in U.S.

News from the United States about the voting of Congregationalists in favor of union with the Evangelical and Reformed Church is being watched here with particular interest. This winter the English Presbyterian and Congregational churches are discussing in their local fellowships the scheme of union which their respective assemblies have handed down to them for consideration. If nothing else happens the winter will have been an instructive exercise in church politics which compels the close attention of students and lay people. Will it mean union? One fact is certain: there is no movement in the churches such as is reported in America. We are, alas, more embedded in the denominational ruts than our fellow churchmen across the Atlantic, and are ready, it seems, to attempt any miracle short of union. One of the strongest advocates of union is Dr. Maurice Watts, the new chairman of the Congregational Union who comes into office next May.

* * *

Friends Make History by Meeting in Scotland

The Society of Friends is making history this year. It proposes to hold its London Yearly Meeting for the first time across the border in Scotland, from July 31 to Aug. 6. Quakerism has never flourished in the theological soil of Presbyterian Scotland. But it did produce practically the only theologian of note in Quaker history—Robert Barclay of Aberdeenshire, the third centenary of whose birth will be Dec. 23. D. Elton Trueblood, editor of the American *Friend*, is to lecture on Barclay, and Edmond Privat, a Swiss Friend, is to deliver the Swarthmore lecture.

CECIL NORTHCOTT.

Back Copies Needed

To supply libraries burned or destroyed in Europe and Asia, Church World Service is asking for back copies of The Christian Century, the *Journal of Religion*, *Christendom*, *Religion in Life* and *Theology Today*. Persons having files of these papers may send them to Church World Service depot, New Windsor, Md., at their own expense. Church World Service will take over from there, delivering them to a school or library overseas.

Ohio City Adopts 'Louisville Plan'

Cincinnati Laymen Form Council to Work for Improved Conditions in Local Public Institutions

CINCINNATI, Feb. 11.—A new agency for Christian service came into being in this city on Jan. 19. Called the "Christian laymen's council of Cincinnati," its purpose is to unite Protestant laymen for fellowship and mutual helpfulness and for "a united effort in all that makes for civic righteousness and public welfare." An autonomous organization of the local council of churches, the new agency will work for better conditions in public institutions—jails, orphanages, asylums and courts. Its committees will study the problems related to each institution and try to discover what help can be given in correcting conditions which require attention. In this function the council will pattern its procedures on those of the celebrated committee on institutions of the Louisville council of churches.

* * *

Plan Long-Range Effort

The "Louisville plan" was explained to the 300 Cincinnati men at their organization meeting by George Stoll, chairman of the committee which operates in the Kentucky city. Mr. Stoll pointed out that programs like that projected are not reform movements but long-range efforts to "help people who need help." Every denomination in Cincinnati is represented on the council. Its executive committee is made up of elected officers, together with the presidents of the various men's fellowship groups throughout the city. Duplication of effort will be avoided by following the plan found effective in Louisville, whereby laymen of the churches in each city neighborhood or suburb select a particular project of institutional work, assume responsibility for studying the problems connected with it and discover what help can be given. They will seek aid through their relationships in civic and fraternal groups also. Four mass meetings will be held each year. Ernest R. Mitchell, president, automatically becomes a member of the executive board of the council of churches. The lay organization, however, is free to elect its own officers, formulate plans and administer its own finances. At the dinner meeting the council plans for March 11, J. C. Penney, retired chain-store head, will speak on "Christianity in Business."

* * *

Launch Drive to Aid Needy Children

Beginning tomorrow and continuing for two weeks, Cincinnati will seek to raise $660,000 as its share in the United Nations Appeal for Children. At the meeting which introduced the appeal to the city, George B. Browne of Cleves Presbyterian Church, for many years a missionary in China, presented the dire needs of Chinese children, and Roger Ferger, publisher of the *Cincinnati Enquirer*, described the needs of those in Europe. Money obtained during the drive, which is being dupli-

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cated throughout the United States, will be spent by authorized agencies to provide care, food, medical aid, shelter and clothing for children in countries devastated by war and famine.

* * *

And So Forth

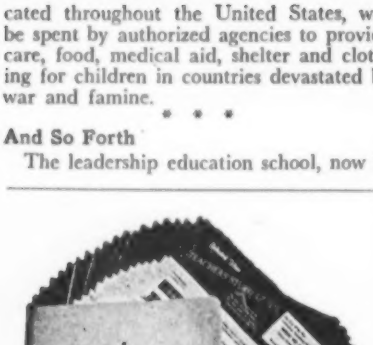
The leadership education school, now in session under the sponsorship of the local council of churches at Christ Episcopal Church, has 455 persons enrolled. Courses, which include study of current economic and religious problems, are conducted every Monday evening. Last week's discussion on "Christian Ethics in Economic Relations" was led by Charles P. Taft, president of the Federal Council of Churches.

The Methodist publishing house here was picketed last week as the result of a controversy between the independent local of the mailers' union and the A. F. of L. bookbinders' union over a contract for mailing pieces and a dispute as to which union was to have charge of stapling pieces for mailing. There is no question of wages or hours or working conditions. Around 375 employees may eventually be involved.

Construction of the new Roselawn Baptist Church, organized six years ago, will begin April 1. Cost will be approximately $100,000. The Ohio Baptist convention contributed one-fourth of the cost.

Vernon P. Martin, Jr., of Batavia, Ohio, is the new moderator of the Cincinnati presbytery. He succeeds John R. Lukens, pastor of North Presbyterian Church, Cincinnati, who goes to a new position in Birmingham, Ala.

R. J. HURLES.



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In this case, members of the class take yearly subscriptions. Then when the class discussions are over the paper continues its weekly visits. But if you want to make a short-term beginning in the class, you can subscribe at group rates of only 30 cents per copy, per month. Try this on your class.

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Respond to U.N. Appeal

Czechoslovakia Is One of First Nations to Launch Drive for Children's Aid

PRAGUE, Feb. 1.—Czechoslovakia's committee for the United Nations Appeal for Children has launched its nationwide drive under the leadership of Mrs. Hana Benes, wife of the president. Results so far are encouraging. On his visit to this country as president of the international advisory committee for the appeal, Chester Bowles said that Czechoslovakia is one of the first five nations to get the drive under way. "Not weapons but understanding is protection," he said, expressing the hope that the U.S.S.R. would join in the international undertaking. Children will be aided without regard to race, religion or politics. In this country the fund will provide an extra meal each day for six months for 125,000 children, and in other countries similar aid will be given.

* * *

Two-Year Economic Plan Successful

In his New Year's speech Prime Minister Klement Gottwald reviewed the results of Czechoslovakia's two-year economic plan. Living standards of the entire populace have been raised, miners' insurance has been implemented, and prices of essential articles and income taxes have been lowered. The plan was 100.9 per cent effective during 1947. A five-year economic plan is to be launched in 1949. The churches have been asked to report what building projects they plan to carry out during that period.

* * *

Masaryk Expresses Faith In United Nations

The philosophical faculty of Masaryk University at Brno recently conferred an honorary Ph.D. on Foreign Secretary Jan Masaryk. In his acceptance speech, Dr. Masaryk emphasized that Czechoslovakia must not permit itself to be cut off from its connections to the south, north or west, and expressed the hope that this country will always gain its victories by moral and spiritual means. "I believe that the peace will be saved, and I pray that this may be so," he said. "I believe in the cooperation of the Slavic nations, and I believe in the United Nations." Dr. Masaryk recently founded a fellowship for promoting the United Nations which is meeting with great approval in this country.

* * *

Krenek Sees Christ's Spirit As Only Hope for Unity

The first sermon preached by Josef Krenek after his return from his recent three-month tour of the United States is being described by many who heard it as one of the "mightiest" the moderator of the Evangelical Church of Czech Brethren and president of the Czechoslovakia council of churches has ever delivered. Speaking in the Klement Church in Prague, Dr. Krenek declared: "What came home to me on my trip was the realization that, in the face of the present conflict of social, economic, cultural and political movements, nothing can take away men's fear and distrust of each other except Christ's truth and spirit, his person and his sacrificial work. Nothing else can heal, restore and unite mankind."

* * *

And So Forth

At Rokycany, the town in western Czechoslovakia where American and Russian troops first met in 1945, a "monument of brotherhood" is to be erected. It will replace the wooden plate with which the American Institute in Pilsen has marked the historic spot.

In a ceremony in London, the Jewish World Congress wrote the name of Czechoslovakia in the "golden book of Palestine" and presented a certificate of the honor to Foreign Secretary Masaryk. In acknowledgment of the help this country has given to world Jewry, a "Masaryk forest" and a "Masaryk colony" have been established in Palestine in memory of our late president. Now a "Masaryk school" is to be founded there. Our government has appropriated about $70,000 to aid in its erection.

JIRI CARDA.

Christians in Pakistan

Their Place in a Nation Predominantly Islamic Is Not Yet Fully Clear

LAHORE, PAKISTAN, Jan. 1.—What will be the nature of this new Moslem state? Of course the question cannot as yet be finally answered, but a few indications are emerging. It is being freely claimed that this must be an Islamic nation, but whether it will, like Turkey, be a modern, democratic one is not certain. Jinnah is a "modernist," and it is likely that this influence will prevail during his lifetime. In the west Punjab a bill has been introduced to make Moslem religious law applicable to all Moslems. A recent all-Pakistan education conference resolved that national education should be based upon the "Islamic ideals of democracy and social justice." All Moslem students, according to this plan, would be enrolled in compulsory courses in Islam. Students whose parents are of other faiths would be given instruction in their own religion if they so demand. It

appears that if this recommendation is adopted even Christian institutions will be required to provide instruction in Islam for their Moslem pupils; perhaps the state would send the teachers.

Christians' Future Uncertain

Just what position Christians will occupy in Pakistan is not yet clear. The speaker of the all-Punjab legislature, a Christian, was not re-elected. However, as a gesture of good will, a Christian was named deputy speaker of the legislature. A vocal Christian party is contending that Christians can feel safe only if one of their number is included in the cabinet, and demands that Christians be represented in the constituent assembly are being heard. Some Christians however are asking whether such demands are right. Does the future of their faith in Pakistan depend upon their holding a few choice jobs? Can they not rather by means other than political make themselves so useful to the state that their services will be welcomed?

Church Relief Imperative

The Christian community in Pakistan finds itself in an awkward economic situation. Many of its members were employed as laborers on farms belonging to non-Moslems. Their landlords have abandoned the farms and left Pakistan. The farms have been divided into small holdings of a few acres each and assigned to Moslem refugees from the Dominion of India. So the Christians are left without livelihood. They are wondering whether the churches of the West will help in their rehabilitation. The United Presbyterian Mission, to which the greatest number belong, is doing its best to give aid. But the problem is not easy to solve. Relief work is being undertaken by the Christian Committee for Relief in West Pakistan, which is interdenominational and international and works with the similar committee for the Dominion of India under the central relief committee of the National Christian Council of India and Pakistan. It is charged with administering the work of the medical and general volunteers recruited by the Pakistan high commissioner in London, and is largely dependent upon the generous help in supplies, money and men being sent by the American churches through Church World Service.

B. L. Ralla Ram.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

My Girl Tisa (War.) Lilli Palmer, Sam Wanamaker. *Comedy.* Joys and sorrows of early 20th century immigrants in New York, centering chiefly around efforts of Bohemian girl to save enough from her sweatshop wages to bring her father and sisters to America. A *spontaneous,* unpretentious film with delightful characterizations, from which even fairy tale ending cannot detract. Deserves more attention than, because of absence of "star names," it will probably receive. M,Y

Relentless (Col.) Robert Young. *Melodrama.* Cowboy's pursuit of villains responsible for murders for which he himself is being hunted by sheriff, plus still another hunt for a secret mine. *Technicolored western* more polished as to story and characterization than usual film of its kind. M,Y

Shoe-Shine (Italian film) *Drama* set in Rome soon after American occupation. How the deep friendship between two ragamuffins is corrupted by brutality, disillusionment, misery after they have been jailed for participating casually in black market operations. Although crudely done, this is a memorable indictment of the demoralization left in the wake of war, an engrossing study of the progress of degeneration among children fundamentally decent. *Honest, grimly compelling.* M,Y

Sleep My Love (UA) *Melodrama* centering around plot by wealthy husband to convince wife she is going insane, hoping she will commit suicide and free him to wed another. A *trite, unconvincing* tale that by revealing plot facets ahead of time rules out effective suspense, generates little interest of any kind. M

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Bishop's Wife, Body and Soul, Boomerang!, The Captive Heart, Crossfire, The Farmer's Daughter, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, The Senator Was Indiscreet, So Well Remembered, Stairway to Heaven, This Happy Breed. 2-25-48

The Church Roll

Samuel Burney Hay, Auburn, Ala., pastor, has been named president of Stillman Institute, Tuscaloosa, Ala., only educational institution for Negroes maintained by the Presbyterian Church, U. S.

Kathleen Mallory is retiring after 35 years as executive secretary of the Southern Baptist Women's Missionary Union.

Jean Fraser, formerly a leader of the British Student Christian Movement and now secretary of the youth department of the World Council of Churches, has arrived for six months' study of American youth work and for preparation of youth activities in connection with the Amsterdam Assembly of the World Council.

John E. Skoglund, professor of Christian theology at Berkeley Baptist Divinity School, has been appointed secretary of the American Baptist Foreign Mission Society.

Frederick L. Fagley, associate secretary of the National Council of Congregational Christian Churches, has been named to represent the General Commission on Chaplains on a mission to chaplains in the armed forces stationed in the Pacific and Asiatic areas.

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